

VI NDICIAE FIDEI,

OR

A TREATISE OF
IVSTIFICATION BY

Faith, wherein that point is
fully cleared, and vindicated
from the cauils of it's
aduersaries.

Deliuered in certaine Lectures at
Magdalen Hall in Oxford, By William
Pemble, Master of Arts of the same
house: And now published
since his death for the pub-
lique benefit.

PHILIP. 3. 9.

---- And be found in him not having mine owne righteousness,
which is of the Law, but that which is through the faith of
Christ, the righteousness which is of God by faith.

OXFORD

Printed by JOHN LICHFIELD and WILLIAM
TURNER, for Edward Forrest. 1625.

ПИСАНИЕ ГОДА ИМ

20

ПО ЗЕМЛЕМЕРІ

І ВІДОВЛІВІ

І СІДЛІВІ



TO
**THE RIGHT
WORSHIPFULL
MASTER DOCTOR**

WILKINSON Principall of Mag-
dalene Hall: The Masters,
Batchelours, and other Stu-
dents of that flourishing
Society.

SIRS



Vsytome hath made dedi-
cation of booke almost as common, as
Printing of them: and
Wisdome directs there
to dedicate, where we
owe either respect, or
thankes: this worke

therefore is yours by right, the Author

The Epistle Dedicatoriē.

thereof (who is now with God) vnder-
taking it at your request, and performing it a-
mongst you for your good, so that now to
bestow it vpon you is not a gift, but retribu-
tion: and I hope, it will both stirre you vp to
be carefull to continue fit men to stand vp in
his place, and remaine to his successours as a
patterne of imitation, if it be too high for ex-
mulation. To commend this Author to
you, were to bring Owles to Athens, and for
me to commend the worke, would not adde
much worth to it: I know nothing can dis-
parage it, vntesse it be a naked Margent: but
you and all that will be pleased to take notice
of his yeares, and great abilities in all humane
learning, wil confesse he could not haue time
to reade many Fathers, and so that defect
may be easily pardoned. For he had fully
finished sixe lusters of yeares, yet had hee
throughly traced the circle of the Arts, and
attained to an eminency, not only in those
ordinary Sciences, wherein all Schollers haue
some smattering, but euē in those sublimē
speculations of which all are not capable,
few

The Epist^t Dedicatory.

few search after? For hee was expert in the
Mathematices both rule, and rule of his skill
his Histories was also praiseworthy in some
the speche and first without successe) in
tralanning to learne for raine language, and
much trauisfe in the stud yest. Muche
taught Tongues, that he had worth to haue
beene Professor in Greekke, or Hebrew:
all which indowments, as they might after-
wards haue enabled him to read with much
profit, so could they not vntill present
younger yeares from reading at al the anci-
ent Fathers, so it was not want, but abun-
dance of learning, that tooke vp his time, and
preuented his Margent, and therefore I hope
shall not disparage this worke. The first wea-
pon young Fencers learne to vse is single
sword, when they are masters of that, they
inlarge their skill; our Author was but yong,
let it not preiudice him, that he first vses one:
ly the sword of the Spirit, the word of God;
especially sith that is so dextrously weelded,
that by it alone he hath deadly wounded the
Romish Leviathan: Therefore (as in my

The Epistle Dedicatory.

knowledge) these Lectures were heard with much applause; so doe I perswade my selfe, they wil be read with great approbation, and occasion the publishing of other Lectures, and priuate labours, wherein hee tooke no lesse paines, nor deserued lesse praise, then in his publike indeauours. So hoping that you will accept this small paines of mine, I take my leaue, and rest

From Tewkesbury this 9th of July. 1625.

Yours: willing to doe you greater, though not more acceptable seruice,

JOHN GEREE.

weak. A

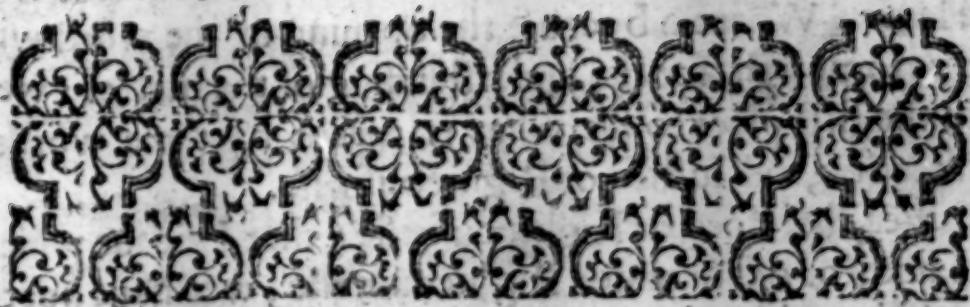
To the Christian Reader.

Entle Reader, this Treatise was neither finisched nor polished by the Author: He left it with mee when hee died, to bee dealt with as cause should require; upon perusal, I found it fit for the time, so full of life, so sound & cleare in profe, that in my conceit it will doe much good: and here thou hast it, as he left it. The argument is of all, indifference betwixt vs and Papists the chiefeſt, no controuersie more disputed, and leſſe agreed upon then this. Christ and his bloud is the maine cause of our spiritnall peace; Papists and others diuide with him, and take ſomething to themſelues: the spiritnall pride that is in the heart of man, woulde faine haue a finger in the work of ſaluation, of other controuersies betwixt vs & the other party: ſome befor the Popes Kitchin, ſome for the Popes crowne, but this of our Iuſtification, toucheth the life of Grace to the quicke, breeds more in our flesh then any, and thofe ſickneſſes are moſt dangerous, that come from within. It is a fundamentall caſe, wherein to faile, takes away the eſſence of a Christian: wherefore ſith there is now ſuch need to haue the world confirmed in this truthe of God, I thought good to ſend this booke abroad, wherein this is put out of queſtion to any man of a ſingle eie; that we are not iuſtified by any thing wee any thing we can doe or ſuffer.

Many write bookeſ, and confute them themſelues when they haue done; but this our Author what hee wrote, he beleaued; for being to die, he confirmed this Truth, in a diſcourse full of life and power, and profeſſed

To the Christian Reader.

to take his last upon it, that it was the very truth of God. wee reade that some learned Papists, when they are to give up the ghost, disclaimet heir vigne merits, and would faine finde all in Christ alone: but this our author did it before sundry, with that life, and feeling, and an apprehension of the loue of God in his sonne, such as hevrd him, and loued hym well and long, could nat well tel whether they shold weepe, or reioice; weepe, to see a friend die, reioice to see him die so. Good Reader, learne this holy instruction out of this booke: that we are not to be found in our owne righteouesnes at all, and beleeue it; thou shalt have as he had, peace passing all understanding, in life, and in death, for being iustified by faith (not by workes) we have peace with God saith Saint Paul. If any ingenuous learned Papist would undertake to answer this booke, methinkes I might prophecy that as Vergezi^o Bishop of Capo d'Istria, and Nuncio to Clement the seventh, and Paul the third, reading Luther, to answere Luther, was conuerted, and had his soule sauad. And as Pighius, tho of a peccyish spirit enough, yet reading Calvin, to confuse Calvin, was in the very doctrine of Iustification confuted himselfe, and wrate with vs, so I say, would a modest Papist read this booke to reply unto it, he could not but see the truth, and yeeld unto it. For tho many have done excellently in this argument, yet to speake my opinion freely, at least for perspicuitie, this surpasseth them all. Fargmell. wha, is had mine man
221 to be read in the vyle and; and such vyle and
will be read in the Thine in Christ, Rich, Capel,
Lillo, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 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620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 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1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 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1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427,



A TREATISE OF IVSTIFICATION.

CHAP. I.

*The explication of these tearmes. First, Iustice, or
Righteousnesse. Secondly, Iustification.*

Auing by Gods Assistance dispat- Sect. I. c. 1.
ched two of those generall points
at first proposed (touching the
Antecedents and Nature of true
Faith) we are now by the same help
to goe forward to the third gene-
rall head ; namely, concerning the
Consequents of Faith, which were
two, our *Iustification* in regard of God, & our *Obedience* in
regard of our selues. The former will shew vs how to
judge of the dignity and excellent worth of Faith ; being so
farre honoured in Gods gracious acceptancie, as to be made
the blessed Instrument of our spirituall peace and comfort
flowing from our Iustification. The later will direct vs how
to make triall of the truth of our faith in the discouery of
that vnseparabile Vnion which there is betweene beleauing,
and obeying.

Let vs begin with the former, our *Iustification*, the do-
ctrine whereof I shall endeauour to deliuer vnto you, as
briefely

briefely and plainely : as so large and difficult a subiect will giue leaue. Wherein because the opening of the word will giue vs some light for the vnderstanding of the matter : wee are in the first place to see what is meant by these words, Iustification, and Iustice, or Righteousnesse.

Iustice, therefore, or Righteousnesse (that I meane which is created, for of vncreated Righteousnesse, wee haue not to speake) is nothing but a perfect conformity and agreement with the Law of God. For Gods will being originally, essentially, and infinitely righteous; must needs be the patterne & rule of all derivative & finite righteousness. Now this righteousness (though but one, in its substance, neuer thelesic) admits a doub'e consideration, being called either,

1 *Legall* and of *Workes*, which stands in that conformity vnto Gods law, which is inherent within our selues, when in our owne persons and workes we possesse and practise that righteousness which is required of the Law.

This *Legall* Iustice is also double,

1 Of *Obedience*, when all such things are done, as the Law commandeth; or left vndone which it forbids. Hee that doth so is a iust man.

2 Of *Punishment* or *Satisfaction*, when the breach of the Law is satisfied by enduring the vtmost of such penalties, as the rigour of the Law required. For not onely hee who doth what the Law commandeth: but euen he also that suffereth all such punishments, as the Law-giuers in Iustice can inflict for the breach of the Law, is to be accounted a iust man, and reckoned after such satisfaction made, as no transgressor of the Law. The reason of this is plaine from the name of penall Lawes.

For first, where the penalty is suffered, there the will of the Law-giuer is satisfied; for as much as his will was, either that the Law should be obserued, or the punishment vadergone. If therefore he, to whom the Law is giuen, doe either: he satisfies the will of the Law-giuer. Had his will beepe

beene absolute, so that nothing else could haue contented him, but onely obedience: then it had beeene a vaine thing to haue prescribed a determinate penalty. But when as a penalty is limited in case of disobedience, 'tis manifest that though the intent of the Law-giuer was in the first place for Obedience; yet, in the next place it should suffice, if there were satisfaction by bearing of the penaalty.

Secondly, the good and benefit of the Law-giuer is hereby also satisfied. For it is to be supposed in all penall lawes, that the penalty limited is euery way proportionable and equivalent, vnto that good which might accrew by the obseruacion of the Law. Else were the wisedome of the Law-maker iustly to be taxed, as giuing an apparent encouragement to offenders; when they should see the penalty, not to be so much hurtfull to them; as their disobedience were gainfull. He therefore that suffers the penalty is afterward to be reckoned as if he had kept the Law: because by his suffering, he hath aduanced, the Law-giuers honour, or benefit, as much as he could by his obeying.

2 *Euangelisall, and of Faith,* which is such a conformity to Gods Law as is not inherent in our owne persons; but being in another is imputed vnto vs and reckoned ours. The righteousness of the Law, and of the Gospell, are not two severall kindes of righteousness; but the same in regard of the matter and substance thereof: onely they differ in the Subiect and Manner of application. The righteousness of workes is that holinesse and obedience which is inherent in our owne persons and performed by our selues: the righteousness of Faith is the same holinesse and obedience inherent in the person of Christ and performed by him; but imbraced by our faith, and accepted by God, as done in our stead, and for our benefit.

These are the diuers acceptions of this word Justice, or Righteousnesse; so farre as it concernes the point in hand.

In the next we are to enquire of this word *Iustification*; which being nothing but the making of a person iust or

righteous, may be taken in a double sense. For a person is made iust either by *Infusion*, or *Apology*. Wee will take it in these termes for want of better.

1.

1. *Iustification by Infusion*, is then, when the *habitnall* quality of *Righteousnesse* and *Holinesse* is wrought in any person by any meanes whatsoeuer; whether it bee created & infused into him by the worke of another; or obtained by his owne art and industry. Thus *Adam* was made iust. *Eccle. 7. 29.* God hauing giuen vnto him in his creation the inherent qualities of iustice and holinesse. Thus also the regenerate are made iust, in as much as by the holy Ghost, they are sanctified through the reall infusion of grace into their soules; in the which they increase also more and more, by the vse and exercise of all good meanes.

2.

2. *Iustification by Apology* is, when a person accused as an offender is iudicallie or otherwise acquitted and declared to be innocent of the fault: and so free from the punishment. When the innocence of a party accused is thus pleaded and declared; he is thereby said to bee iustified, or made iust; according as, on the contrary by Accusation and Condemnation, a party is said to be made vniust. As 'tis plaine by that of *Isaiah*, 5. 23. [*They iustifie the wicked for a reward: and take away the righteousness of the righteous from him*] that is, they condemne the righteous, which is a making of them vnrigheteous in the sight & estimation of men. So in *Iob. 5. 10.* [*He that beleueth not God, bath made him a lyer*] because vnbelleuers do in their hearts call Gods truth into question: and accuse him to be false of his word. So againe, *Psal. 109. 7.* [*When he is iudged, let him be condemned.*] *vv. 8. 9.* [*Let him goe out a wicked person.*] For so his condemnation makes him (that is) declares him to be. But here further it must be obserued, that this *Iustification* of a person, by pleading to, and absolution in Iudgement, is of two sorts; according as the Persons to be iustified, are likewise of two severall conditions.

3. Some are truely and inherently iust, being no Transgressors

gessors of the Law; either at all; or not in that whereof they are accused. In this case if any crime, or suspition of crime, be layed to their charge; they are iustified; either by a plaine denyall of the fact, alledging that the fault whereof they are accused, was never by them committed; or by denying the euill of the fact, alledging that in so doing they haue done well, because they haue done what the Law commanded; and that's their warrant. Thus *Samuel* iustifies his gouernment against all surmize of fraudulencie and wrongfull dealing, that the people might imagine by him. In *1 Sam. 12.3. &c.* Thus *David* clearers himselfe before God, from that crime of conspiracy against *Saul* his Master, and seeking of the Kingdome (which *Cush* and other Courtiers accused him of) professing his innocency; and desiring God to iudge him according to his righteousness and integrity in that behalfe: as it is *Psal. 7.3.4.8.* There need not other instances in so plaine a matter. Those that are iustified by this meanes are iustified by that Righteousnesse which is of the Law and of Workes. By which plea though man may be iustified before man: yet in the sight of God no flesh liuing shall be iustified. As hereafter we shall see.

¶ 2. In some are not truly righteous in themselves: but are in their owne persons transgressors of the Law. These (when they are accused) haue no other meanes whereby they may be iustified, but by confessing the crime, and pleading satisfaction; that for their transgression against the Law, and offence thereby against the lawgiver, they haue fully satisfied by doing or suffering some such thing, as by way of iust penalty hath beene required of them. Now hee that can plead such a full and perfect satisfaction, ought therefore to be accounted innocent, and free from all desert of further punishment (for tis supposed he hath endured the vtmost of euill the Law could inflict:) and so he is to be esteemed of, as if he had not at all violated the Law. For plenary satisfaction for a fault, and the *non-Commission* of such a fault, are of equall Justice: and deserue alike Iustification. In

which point, it must be noted, that if the party offended doe pardon without any satisfaction taken, there the offender is not iustified at all. And againe if the offence be such, as there can be no satisfaction made: then it is vtterly impossible that the offender should euer be iustified. Now this satisfaction which an offender may plead for his Iustification, is threefold.

1 That which is made by himselfe in his owne person. He that can plead this kinde of satisfaction, is iustified *Legally* by his owne righteousnesse and merits.

2 That which is made by another for him; When another by consent and approbation of the party offended, interposeth himselfe as *surety* for the party delinquent, in his stead and name to make that *satisfaction*, which is required of the party himselfe. Whether this be done by doing or suffering the same things which the delinquent should haue done or suffered, or some other things but of equivalent worth and dignity. He that pleades this kinde of *satisfaction*, is iustified *Euangelically* by grace, through the righteousnesse of another imputed to him, and accepted for as his.

3 That which is made partly by himselfe and partly by another. Which kinde of satisfaction may haue place betweene Man and Man: but betweene God and Man it hath none at all. Neither by this, nor by that first kinde of *satisfaction* which is done in our owne Persons, can any man be iustified in the sight of God, but onely by the second sort, that *satisfaction* which is made by another for vs. As wee shall see afterwards.

CHAP II.

In what sense the word Iustification ought to be taken in the present controversie, and of the difference betweene vs and our Adversaries therein.

Hauing thus distinguished of these words, it followeth that in the first place, we enquire in which of the fore-named senses wee are to take this word *Iustification*. The difference betweene vs and our adversaries of the Romish Church, is in this point very great and irreconcileable. They affirme that *Iustification* is to bee taken in the first acceptation, for making of a Man Iust by infusion of Reall Holinesse into him. So that with them to Iustifie beares the same sense as to *purifie* or *sanctifie*: that is of a person vncleane, vnholy, vniust, to make him formally or inherently *Pure*, *Holy* and *Iust*, by working in him the inherent Qualities of *Purity*, *Sanctity* and *Righteousnesse*.

We on the contrary teach according to the Scriptures; That *Iustification*, is to be taken in the second acceptation, for the pleading of a persons innocency called into *Question*: whereby he is iudicially absolved and freed from fault and punishment. So that with vs to justifie a person is in iudicall proceeding to acquit him of the crime whereof hee is accused, and to declare him free from desert of punishment. Whether of vs twain be in the right is very materiall to be determined of, considering that all ensuing disputation touching the *Iustification* of a Sinner is to bee framed vpon one of these grounds, rightly taken; and an error here is like a thred misplaced at first, that runnes awry afterward through the whole piece. Our Adversaries plead for their Assertion: the *Etymology* of the word *iustificare* is *iustum facere*, in that sense (say they) as *Purificare*, *Mortificare*, *Vivificare*, and many the like signifie to make pure, to make dead or alive, by the reall induction of such and such Qualities.

Againe,

Rom. 8.30.
Heb.9.

Againe they alleadge *Scriptures*; as namely *Dan: 12.3.*
[*They that turne many to righteousnes*] *Heb. that iustifie many*)
shall shine as the Starres for ever] *Apoc. 22.11.* [Hee that is
righteous (*iustificetur*) Let him be righteous still.] *Tit. 3.7.*
[He hath saued vs by the washing of *Regeneration*, & renew-
ing of the holy Ghost, ---- That being iustified by his grace
wee shoulde bee made Heires according to the hope of eternall
life.] Againe, *1 Cor. 6.11.* [And such were some of you: but
yee are washed, but yee are sanctified, but yee are iustified, in the
name of the Lord Iesus, and by the Spirit of our God.] Out of
these with some other places (but such as haue scarce any
shew of good prooofe) they would faine conclude, that by
Iustification nothing else is meant; but the *Infusion* of the
Habite of Justice vnto him, that was before sinfull and vni-
iust.

Heretowee answere. *First* for the *Etymologie* that
the signification of words is to bee ruled, not by *Etymolo-
gies*: but by the common vse: --- *Quem penes arbitrium est
et vis & norma toquendi*--as the Poet truly defines. Now its a
thing notorious that in the custome of all *Languages*, this
word *Iustificare* imports nothing but the declaration of the
Innocency of a person, and lawfulness of any fact: against
such accusations as impleade either, of *vniustice* and *Wrong*.
I will iustifie such a Man or such a Matter (say wee in *En-
glish*) and what English Man vnderstands thereby any
thing but this, I will make it appeare such a Man is honest,
such a fact lawfull, however questioned to the contrary.
In other *Languages* my skill serues mee not, nor is it need-
full to trouble you with Instances. Those that haue written
of this subiect of every Nation witness every one for their
owne *Language*. And further this word *Iustificare* being
of a latter stampe, vnowne to such *Latine Authors*, as are
of ancient and purer *Language*, fitted by Ecclesiasticall *wri-
ters* to expresse the meaning of those two words of the
Originall *בָּרַךְ* and *מְגַנֵּן*; it is apparent the *Copy*
must follow the *Originall*, and the *Latine word* bee the
same

same sense as the Hebrew and Greeke words doe. And that this is that Legall sense which wee haue spoken of is a point so manifest throughout the whole Bible: that nothing but impudency can deny it. As wee shall presently perceiue.

For in the next place. 2. As to the Scriptures which they alleadge for prooofe of their Interpretation of the word: We answere: That of a Multitude of places of Scripture, wherin the word Iustifie is vsed, our Adversaries may truly pick out one two or three that seem to fauor their Assertion of *Infusion* of *habituall Justice*: yet haue they gaied little thereby, For where tenne or more may be alleadged against one in which the contrary signification is vsed, reason tels vs, that an Article and Doctrine of Religion ought to bee framed out of the signification of words and phraies, which is vsuall, ordinary, and regular; and not out of that which sometimes comes in by way of particular exception. Might he not be iudged destitute of sense or modesty, that would quarrell at the signification of the word *Ecclesia*, that in the New Testament it is not taken for the Company & Assembly of the faithful, because in a place or two (as *Act. 19.*) it is taken for any ordinary ciuill meeting of people together? Wherefore we may grant them *צְדָרֶת* in that of *Dan. 12.* and (אֵלֶיךָ in *Apoc. 22.*) is to be made iust, *formaliter*, by *infusion* of inherent Holinesse in a Sinner. For so Ministers may be said to *iustifie* many (as it is in *Daniel*) viz. by Ministry turne many to righteousness, directing them to the meanes of Holinesse, and as Gods Instruments, working in them the graces of Conversion and Regeneration. And so he that is iust (in the *Apoc.*) may be iustified still: (that is) encrease in the inward Habite and outward Exercise of Holinesse, more and more. Thus we may yeeld them in these two places without seeking too, other Interpretations further off. And yet will this be no prejudice to our Doctrine grounded vpon the other signification so generally vsed.

Wee answere, that of all those other places alleadged by *Bell.* and *Bocchus*, there is not any one that doe necessarily *Lib. I. de Iust.* enforce *cap. I.*

1.

enforce such a meaning of the word; as hee and his fellowes

See Luke 18.14 stand for. These aboue the rest haue most appearance, namely,
This Man
went downe
to his house
justified rather
then the o-
ther.

His prayer was
for pardon.
God be mer-
cifull, &c.

For he went
home Iustified
(i.e.) pardo-
ned and absolu-
ted rather
then the Pha-
risee.

1.

2.

Which is re-
ferred, ad gra-
tiam Regenera-
tionis.

1 Cor: 6. & Tit 3. Rom 8. 30 where *Justification* is, say they, confounded as one and the same with *Sanctification*, & *Rege-
neration*. Whereunto I answeare that they doe ill to con-
found those things that the Apostle hath distinguished very
plainly. Hee tels the *Corinthians*; that the *Unrighteous*
shall not inherit the Kingdome of *God*, and that themselues
had bin such, euen of the most notorious rancke: but now
they were washed, sanctified and *Justified*. By three words
the *Apostle* expresseth the change of their former conditi-
on. One *Metaphoricall* (*yea are washed*) The meaning
whereof hee declareth in two proper words following. [*ye
are Sanctified*] that's one degree of washing or cleasing from
the corruption of *Nature* (in part) by the [*Spirit of our God*]
of whome is the gift of inherent grace. And [*ye are iustified*]
that's another sort of washing, from the guilt of *Sinne* (in the
whole) [*in the name of the Lord Iesus*] that is, by the Righte-
ousnesse and *Merits of Iesus Christ*. Nothing can be more
perspicuous and elegant. That place to *Tit. Chap. 3* is also
as plaine. *God* (*sayeth the Apostle*) speaking of the *Heires*
and *sons* of *G O D in Christ*) (*hath sau'd vs* [*not
by any workes of ours: but by his owne mercy.* ver. 5. This sal-
vation is set forth to vs in the *Meanes* and in the *End*. The
meanes are two *Regeneration* and *Justification*. [*He hath
sau'd vs by the washing of Regeneration, & renewing of the
Holy Ghost*] This is the first *Meanes* (*viz.*) *Regeneration*
expressed 1. by its properties or parts. 1. *Washing* or doing a-
way of the *filthy Qualities* of our corrupted *Natures*. 2. *Re-
newing*, the *Investing* of it with new *Qualities* of *Graces*
and *Holynesse*.

2. By the cause efficient the *Holy Ghost*, [*whome hee
hath shed on us abundantly*] or richly, following the *Meta-
phore*, comparing the *Holy Ghost* in this operation to water
powred out. 2. The *Meritorious Cause* of it [*Through
Iesus Christ our Saviour*] who hath procured the sending
downe

downe of the [Holy ghost] into the hearts of the elect. ver. 6. This is one stepp to Heauen, our Regeneration, but it is imperfect and cannot abide the severity of Gods Judgements: now we must be absolutely free from all fault and guiltinesse before we can haue hope of obtaining eternall Life: Therfore followes the other meanes of salvation (viz.) our *Iustification*, by the free grace of God which vtterly frees vs from all blame whatsoeuer, both of obedience to the law and satisfaction for Sias against the law; that thus being Regenerate and Iustified we might obtaine the end of our salvation, eternall Life.

The third place is that [Rom. 8.30, Whom God hath Pra.

destinated, these he hath called, whome calied, iustified; whome Tom. 2. tract. 4. iustified, glorified] In this place *Becanus* triumphs. For (sayth Cap. 2. Parag. 6.

he) The Apostle here describing the order of Mans salvation, first in Gods decree; then in the Execution of it by three degrees of *Vocation Iustification and Glorification*: it followes necessarily from thence; that either *Sanctification* is left out: or that it is confounded with one of those three degrees named. Tis a desperate shift to say that *Sanctification* is signified by *Vocation* or *Glorification*: therefore it must be the same with *Iustification*; And this cannot be avoyded by any *Elusion*. We leaue shifte to the *Iesuites*, returning him to this place, this plaine direct answere. That *Sanctification* is here comprised in the word *Vocation*. For whereas the linkes of this golden chaine are inseparable, and all those that are called must needes be iustified and glorified: by *vocation*, must here be meant that calling which is inward and effectuall, not that alone which is outward by the external Ministry of the Word. For all that are thus called, bee not iustified, as is apparent; and againe, some, as Infants, are iustified that are not capable of such a Calling. But now; wherein stands the inward *vocation* of a sinner? Is it not in the Infusion of inherent sanctifying Grace, enlightning his Eyes, opening his Eare, changing his Heart, turning him from darkenesse to light, from the power of Satan, to the

30

obedience of God; in a word, in the Renovation of his *Fa-
culties*? Which what is it else but *Sanctification*? or *Regene-
ration*? or *Conuersion*? Only stiled by that tearme of *Vocati-
on* in regard of the meanes whereby it is ordinarily effected
(that is) the preaching of the word. He must needs coyne
vs some new *Mystery* in *Divinity*: who will perswade vs
that some other worke of Grace is meant by *Vocation*; and
not that of *Sanctification*. Therefore wee haue neither one
Linke snapt out, nor two shuffled together in this chaine of
our *Saluation*: But foure, as distinct, as vndivideable. *Ele-
ction*, *Sanctification*, (whereto we are called by the Gospell
preached, 2 *Thess. 2.14.*) *Iustification by Faith*, (which is a
fruit of *Sanctification*) and *Glorification*.

The fourth place is that in the Epistle to the *Hebreues*,
Chap. 13.14. [*For if the blood of Bulls and Goats, and the
ashes of an Heifer, sprinkling them that are uncleane, sanctifi-
eth as touching the purifying of the flesh: how much more shall
the blood of Christ, who through the eternall Spirit offered
himselfe without fault to God, purge our consciences from dead
workes, to serue the living God.*]

Hence they argue; That as *Leuiticall Sacrifices* and
Washings did sanctifie the flesh from outward *Legall im-
purity*: so the *Sacrifice of Christ* doth purge the *Conscience*
from inward *Spirituall vncleanenesse* of dead *Workes* or
Sinnes.

This purging of the conscience is nothing, but *justificati-
on* of a sinner. Wherefore *αγάλητος απίστεις* and *δικαιος*, be
all of one meaning.

To which I answere, That the Apostle in that Chapter,
and the next disputing of the vertue and efficacy of Christ's
death, far exceeding the force of all *Leuiticall Sacrifices* (the
shadowes of it) ascribes vnto it what could not be effected
by those, (viz.) eternall *Redemption* [*verse 12.*] purging
of the conscience from dead workes [*verse 12.*] the putting
away of sinne, [*verse 26.*] The *Sanctification* of the *Elect*,
[*Chap. 10.7.10.*] made *Heires* according to the hope of
eternall

eternall life. In neither then of those places is our sanctification confounded with our Iustification: but both distinctly declared, as two severall partes of graces and meanes of the Accomplishment of our eternall Happinesse. 'Tis scarce worth the labour to examine those other Scriptures produced by our Aduersaries, whereof some part doe directly crosse, and the rest doe but onely in appearance confirme their assertion. In generall therefore for them, thus much wee confidently affirme, that let the Concordance be studied, and all those places examined wherein either [דִּין הַצְדִּיקָה] is vsed in the Oide or [δικαίωσις] in the New Testament, there will not one be found, no not one, in which those wordes carry any Rom 6.7. other meaning, then that which we stand for (viz.) the [δικαίωσις] clearing of a parties innocence questioned as faulty, and significat: libera- blame-worthy. Take a taste of some places. ut hinc omnes
loci discrimen
indicat.

1. *Iustification is sometimes applied to v. God, when Man iustifies God.* As Psal. 51. 4. Rom. 3. 4. [That thou mightest be iustified [δικαιωθεὶς] in thy saying, and mightest overcome when thou art judged.] Matth. 12. 37. [And wisdome is iustified [δικαιῶντας] of her children,] Luke 7. 35. Luke 7. 29. [And the Publicans iustified [δικαιῶντες] God, being baptizid with the baptisme of Iohn.] Can there be any other meaning of Iustification here: but this onely? That God is then iustified, when his workes, his wisdome, his sacred ordinances, being accused by prophane men, as vntrue, vnequall, vniust, and foolish, are by the Godly acknowledg'd, or any other meanes evidently cleared vnto all men, to be full of all Truth, Equity, Wisdome, and Holinesse.

2. *Man and that*

1. *Before Man in things betweene Man and Man.* When Man iustifies Man, Deut. 25. 1. [If there be a contro- versie betweene Men, and they come unto iudgement, that the Indge may judge them, then they shall iustifie [דִּין הַצְדִּיקָה] the righteous, and condemne the wicked,] Isaiah 5. 23. [Woe to them which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.] Proverb. 17. 15.

[He that iustifieth the wicked, and condemneth the iust, even they both are an abomination to the Lord.] 2 Sam. 15. 4.

[Oh that I were made Judge in the Land, that every man that hath any suit or cause, might come to me, and I would doe him Justice.] רְאֵבָדְךָ תְּרֵיָה In these & many the like places, to iustifie is in iudicall proceeding to absoluē a party from fault & blame: whether it be rightfully or wrongfully done.

Ezek. 16. 52. [Be thou confounded and beare thy shame, in that thou hast iustified thy sisters] speaks God vnto Ierusalem; in comparison of whose abomination the sinnes of Sodome and Samaria, were scarce to be accounted any faults. They were Saints to her. Of the Pharises Christ speaks, Luke 16. 15. [Yee are they that iustifie your selues before men: but God knoweth your hearts.] That is, You stand vpon the defence and ostentation of outward Holinesse, and deeming it sufficient to make it appeare before Men you are holy: without regard of acquitting the sincerity of your hearts before God.

2.

3 Before God, where God iustifies Man. Exod. 23. 7.

[The innocent and the righteous slay thou not, for I will not iustifie the wicked.] by esteeming him as innocent, and letting him goe from punishment. Isaiah 50. 8. [Hee is neere that iustifieth me, who will contend with me?] saith the Prophet in the person of Christ, signifying God would make it appeare that he was blamelesse, for the rejection of his people the Iewes who perished for their owne and not his fault. Rom. 5. 18. [As by the offence of one judgement came on all Men to condemnation: So by the righteousness of one, the free gift came vpon all men to the Iustification of life.] Rom. 8. 33. 34.

[Who shall lay thing to the charge of Gods Elect? It is God that iustifies; who shall condemne? 1 Cor. 4. 4. [I know nothing by my selfe: yet in this am I not iustified. Hee that iudgeth me is God.] q. d. I haue kept a good conscience in my Ministry, but God is my judge, though my conscience pronounce me innocent, yet God is my sole Judge that iudgeth me and my conscience. Acts 13. 38. 39. [I brought this

Man

Man is preached unto you the forgiuenesse of sinnes; and from all things from which yee could not be iustified by the Law of Moses; by him euery one that beleueth is iustifyed.

By which places (not to name more) it appeares pl. inly: that Iustification is opposed to Accusation and Condemnation: and therefore can signifie nothing else but the defence & absolution of a perso accused for an offender. Which thing is so cleare and evident that it cannot be gaynsayed, except by those alone who are wilfully blind, and obstinately resolued to contradict any truth, that makes against their inverterate errors. For our selues, we may not, nor dare not shut our eyes against so cleare Light: nor ought we to be so bold whē God hath acquainted vs with his meaning; as to follow another of our owne making. And there fore according to the Scriptures we acknowledge and maintaine, that as in other places where mention is made of the Iustification of a sinner before God: so in the 2 and 4 Chapters of the Ep. to the Rom. and third Chapter of the Gal. (where the Doctrine there of is directly handled) by *Iustification* nothing else is meant; but the gracious Act of Almighty God whereby hee absolues a belieuing sinner accused at the Tribunall of his Justice, pronouncing him iust and acquitting him of all punishment for Christ's sake.

CHAP III.

The Confutation of our Aduersaries cauils against our acception of the word Iustification.



VR Aduersaries haue little to reply against these so plaine places. Somthing they answere, namely.

I That it cannot be denied but that *Iustification*, doth many times beare that sense we stand for. But with all they would haue vs obseru this rule that [Quoties-
cunq; in Scripturis Deus dicitur iustificare impium: semper in-
telligendum est ex impi facere iustum. God cannot declare a
man

*Ecclesiasticus Ibid.
Sect.3.*

man to be iust: but of vniust he must make him iust.] And they giue the Reason, Because the Iudgment of God is according to Trueth *Rom. 2. 2.* We embrace this Rule and the Reason of it, acknowledging that where euer there is *Iustification*, there must be Justice some way or other in the party Iustified. But the Question stands still in what manner God makes a sinner iust: whom hee in judgement pronounceth so to be. They say by bestowing on him the grace of *Sanctification* & perfect *Righteousnesse* inherent in his own Person. We affirme, that it is by imputing vnto him the perfect *Righteousnesse of Christ*, accepting Christ's obedience for his. In which diuersity let vs come as neere them as Trueth will giue leaue. Thus farre we goe along with them.

I.

¶ 1. That there is inherent Righteousnesse bestowed vpon a Sinner, whereby of vnholy, impure, vniust; he is made holy, cleane, and iust. We all confessed this worke of the *Holy Ghost* renewing Man in the spirit of his mind, restoring in him the ^a Image of God in ^a Knowledge, Righteousnesse, and Holinesse. That the *Holy Ghost* dwelles in the Elect, as in ^b Temples dedicated to his service, which he adorneſ by communicating vnto them his Heauenly graces. That hee makes them Liuing ^c Members of *Christ's Body*: and fruitfull ^d Braunches of that true Vine. That this grace infused is a fountaine of ^e Living water springing vp to eternall Life. These things we beleue and teach.

Wherfore whereas the Popish Doctors fall foul on our reformed writers, charging *Calvin* & others for denying all Inherent Righteousnesse in Belieuers, & maintaining only an Imputed Righteousnesse without them: We tell them ^f is a grosse Calumny forged by perverse Minds, that list not to vnderstand Mens playnest writings. Nor *Calvin* nor any that euer maintained the trueth with him, euer denied the Righteousnes of *Sanctification*. But this he denies & we also with the Scriptures that the Righteousnesse which iustifies vs in Gods Judgment is not in our selues: but all in *Christ*.

^a Ephes. 4.24.

Col. 3.9.

^b 1 Cor. 3.16.

6.19.

2 Cor. 6.16.

Rom. 8.

^c Rom. 12.5.

1 Cor. 12.11.

^d Ioh. 15.4.^e Ioh. 4.14.^f Cal. Inst. lib. 3
cap. 12.

That

That inherent Righteousnesse or sanctification allway keepe company with *Iustification*, in the same Person. Severed they are never in their common Subject (viz) a True Believer. as appeares *Rom. 8. 30.* But that therefore they must be confounded for one and the same Grace and workē of God; may be affirmed with as good Reason: as that in the Sunne Light and Heate are all one: because alwaies ioyned to geather.

2.

Rom. 8. 30.

That by this grace of Inherent Righteousnesse, a Man is in some sort iustified before God. That is so farre as a Man by the grace of God is become truly holy and good: so farre God esteemes him holy & good. God taketh notice of his owne graces in his Children, he approves of them and giues Testimony of them in case it be needfull; as appeares by the Righteousnesse of *Job, David, Zachary and other holy Men*; who were good and did good in Gods sight. *Yea in the Life to come when (all corruptions being vtterly done away.) the Saints shall be invested with perfection of Inherent Holinesse: by the Righteousnesse of their owne, and not by any other shall they then appeare iust in Gods sight.*

3.

Thus farre we agree with them. But herein now wee differ, that although by the grace of Sanctification infused, God doe make him righteous and holy in some measure that was before altogether vnholy and wicked; neuerthelesse we affirme that by and for this Holynesse, the best of Saints living never were nor shall be iustified in Gods sight; that is pronounced iust and innocent before the Tribunall of his Justice. For we here take vp the forenamed Rule layed downe by our adversaries, *Whomsoever God pronounceth to be perfectly iust; he must needs be made perfectly iust.* For Gods Judgment is according to trueth. Now that no man in this life, is made perfectly iust by any such inherent Holynesse in him as is able to outstand the severe and exact triall of Gods Judgment: is a Trueth witnessed by the Scripture and confessed alwaies by the most holy Saints of God.

Our Aduersaries indeed stiffly pleade the contrary : teaching that sinne and Corruption in the Justified is vtterly abolished. The error and pride of which Imagination we shall shortly haue occasion more at Large to Discouer vnto you. Meane while let that much stand for good : that Man being not made perfectly iust in himselfe cannot thereby be declared perfectly iust before God : and therefore some other Righteousnesse, & not that of Sanctification is to be sought for, whereby a sinner may be Iustified in Gods sight.

2. To that argument of ours from the Opposition of iustification to Accusation and Condemnation confirmed by so
B. Ibid. Parag. 9. many places of Scripture; They answere. That this hinders nothing at all Both may agree to God who of his mercy iustifies some; (that is) makes them inherently Iust; of his Justice condemns other (that is) punisheth them. To which slight Answeres wee make this short reply. That where words are opposite, (as they acknowledg these to be) there according to the Lawes of opposition, they must carry opposite Meaning. But vnto Accusation, Condemnation, and punishment nothing is opposite but defence, Absolution, and Pardon. Where therefore *Justificare* is coupled with these words; it must needes beare this and no other meaning : of a bad man to make a good is not opposite to Accusation, Condemnation, or punishment of him : Accused he may be, Condemned and punished iustly, and after made good.

I should but trouble you to alleadge more of their Cavills. Let thus much suffice for the clearing of this point: That Justification and Sanctification are to be Distinguished and not confounded. The Righteousnesse of the one is in vs, in its Nature, true and good: but for its degree and measure, Imperfect; and alwaies yoked with the remaynder of naturall Corruption. And therefore if a sinner should plead this before the iudgment seate of God, (offering himself to be judged according to this Righteousnesse and Innocency) oh how soone his mouth would be stopped; And this confession wrung out from out his Conscience; All my Righteous-

ousnesse is as filthy Raggs! And againe *Vilis sum*; I am vile, what shall I answere thee! But that other Righteousnesse of Iustification is without vs in Christ's possession: but ours by Gods gratiouse gift and acceptation, and this euery way perfect and vnreproued in the severest Judgment of God. And therefore when a sinner is drawne before the Barre of Gods Judgment, accused by the law, Satan, his Conscience; convicted by the evidence of the Fact, and to be now sentenced and deliuered to punishment by the vnpartiall Justice of God: In this case he hath to alleadge for himselfe the al-sufficient righteousnesse of a Mighty redeemer who onely had Done and suffered for him that which hee could never doe nor suffer for himselfe. This Plea alone and no other in the world, can stop vp the Mouth of hell, confute the accusations of Satan, chase away the Terrors that haunt a guilty conscience, and appease the infinite Indignation of an angry Judge. This alone will procure fauour and absolution in the presence of that Judge of the whole world. This alone brings downe from Heauen into our Consciencies that blessed peace, which passeth all vnderstanding; but of him that hath it. Whereby we rest our selues secure from feare of Condemnation; being provided of a defence that will not faile vs, when after death wee shall come into Judgment.

SECT. 2. CHAP. I.

*The Orthodoxe opinion concerning the manner of
Iustification by Faith, and the confu-
tation of Popish errors in this
point.*

Auing thus cleared the meaning of this word *Sect. 2. c. I.* [*Iustification*] and shewed that the Scriptures, when they speake of the Iustification of a sinner before God, doe thereby vnderstand the absolution of him in Judgement from sinne and pu-

nishment. Wee are now vpon this ground to proceede vnto the further explication of this point, to enquire by what Meanes and in what Manner, this Iustification of a sinner is accomplished. That we may goe on more distinctly: I will reduce all our ensuing discourse of this point into three heads.

3 Gen. Heads.

1.

First, touching the condition required in them that shall be iustified.

2 Cap. 7.

Secondly, the matter of our Iustification. (viz.)

3.

What righteousnesse is it wherefore a sinner is Iu-

General head.

stified.

Concerning the first at this time. The condition required in such as shall be partakers of this grace of Iustification is true faith, wherunto God hath ordinarily annexed this great priuileges: That by faith and faith onely, a sinner shall bee iustified: This the Scriptures witnesse in tearmes as direct and expresse, as any can be. [Rom. 3.28. *We conclude a man is iustified by faith without the workes of the Law.*] and Rom. 4.9. [For we say that faith was imprented vnto Abraham for righteousnesse.] and Rom. 5.1. [Then being iustified by faith we haue peace towards God through Iesus Christ our Lord.] With other the like places. Whence it is agreed vpon on all sides, that a sinner is iustified by faith: but touching the manner, how he is said to be iustified by faith, there is much controuersie and brawle, betweene the Orthodoxe of the reformed Churches, and their Aduersaries of Rome and Holland; the Arminians, and the Papists. The sentence of the reformed Churches touching this point, consisteth of two Branches.

First, that a sinner is iustified by faith, not properly as it is a quality, or action; which by it's owne dignity and merit, deserues at Gods hands Remissi-
on of sinnes; or is by Gods favourable acceptance
taken

taken for the whole and perfect righteousnesse of the Law, which is otherwise required of a sinner: but onely in relation vnto the obiect of it, the righteousnesse of Christ; which it imbraceth and resteth vpon.

Secondly, that a sinner is iustified by faith in opposition vnto the Righteousnesse of workes in the fulfilling of the Law. Whereby now no man can be iustified.

In this relative and inclusiue sense doe the Reformed Churches take this proposition [*A man is iustified by faith.*] They ex plaine themselves thus: There are two Couenants that God hath made with man; By one of which and by no other meanes in the world, saluation is to be obtained. The one is the Couenant of workes, The tenor whereof is [*Doe this and thou shalt liue.*] This Couenant is now vtterly void, in regard of vs; who through the weaknes of our sinfull flesh cannot possibly fulfill the condition of Obedience required ther by: and therfore we cannot expect Iustification & Life by this means. The other is the Couenant of grace the Tenor whereof is, *Believe in the Lord Jesus and thou shalt be saued.* The condition of this couenant is Faith: the performance whereof differs from the performance of the condition of that other Couenant. Doe this and Liue is a compact of pure Justice wherein wages is giuen by debt, so that he which doth the worke obeying the Law, may in strict Justice for the worke sake claime the wages, eternall life, vpon iust desert. Believe this and liue is a compact of freest and purest Mercy: whetein the reward of eternall life is giuen vs in fauour for that which beares not the least proportion of worth with it: so that he which performs the condition cannot yet demand the wages, as due vnto him in seuerity of Justice; but onely by the grace of a freer promise, the fulfilling of which hee may humbly sue for. By which grand difference betweene these two Couenants clearely expressed in Scriptures, it appears manifestly that these

two Propositions. [*A man is iustified by workes,*] [*A man is iustified by Faith,*] carry meaning's vtterly opposite one to the other. The one is proper and formall : the other Metonymicall and Relatiue. In this Proposition (*A Man is iustified by workes*) we vnderstand all in proper and precise termes: That a righteous man who hath kept the law exact-ly in all points, is by and for the dignity and worth of that his obedience iustified in Gods sight from all blame and punishment whatsoeuer; because perfect obedience to the morall Law in it selfe, for it owne sake deserues the appro-bation of Gods seuere Iustice and the reward of Heauen. But in that other Proposition (*A man is iustified by Faith.*) We must vnderstand all things relativelie thus. A sinner is iustified in the sight of God from all sinne and punishment by faith (that is) by the obedience of *Iesus Christ* beleueed on; and embraced by a true faith. Which Act of Iustificati-on of a sinner, although it be properly the onely worke of God, for the onely merit of *Christ*: yet is it rightly ascribed vnto faith, and it alone, for as much as faith is that mayne condition of that new Couenant, which as we must perform if we will be iustified: so by the performance thereof we are said to obtaine iustification and life. For when God by grace hath enabled vs to performe the condition of bele-ving; then doe we beginne to enjoy the benefit of the Couenant; then is the sentence of absolution pronounced in our consciences; which shall be after confirmed in our death; and published in the last iudgement. Secondly, our faith and no other grace directly respects the promises of the Gospell; accepting what God offers, sealing vnto the truth thereof by assenting thereto, and imbracing the benefit and fruit of it vnto it selfe, by relying wholly vpon it. This interpretation of that proposition the Reformed Churches do admit, & none other: rejecting as erronious and contrary to the Scriptures such glosses as ascribe any thing to the digni-ty of faith; or make any combination betweene Faith and Workes, in the point of our Iustification. Amongst which there

there are three erroneous assertions touching mans Iustification by Faith; which we are briefly to examine and refute.

I That faith iustifieth vs [*Per modum Causa efficiens & meritorie*] as a proper efficient and meritorious cause. Which by it's owne worth and dignity deserues to obtaine Iustification, Remission of sinnes, and the grace of well-doing.

This is the Doctrine of the Church of Rome, which Bellarmine labours to proue, in his 17. *Chap. lib. pr. de Iustificatione*, where disputing against Iustification by faith alone, hee telles vs. If we could be perswaded that faith doth Iustifie [*impetrando, promerendo, & suo modo inchoando Iustificationem*,] then we would never deny that loue, feare, hope, and other vertues did iustifie vs as well as faith. Whereupon he sets himselfe to proue that there is in faith it selfe some efficacy and merit to obtaine and deserue Iustification. His Arguments are chiefly two.

I From those places of Scripture, wherein a man is said to be iustified, ^a διὰ τῆς πίστεως. ^b ἐξ τῆς πίστεως, ^c τῇ πίστει. ^a Gal. 2.16. or absolutely without Article or Preposition. ^b εἰς τῇ πίστει, ^b Rom. 5.1. ^c Rom. 28. *ex fide (or) fide*. Wherein these Prepositions signific, faith he, the true cause of our Iustification. Which he proues

I By the contrary, when a man is said to be iustified [*διὰ τὸν ἐργανόν, διὰ τὸν ἐργάντα, or τοῦ ἐργανοῦ*.] This notes the true efficient deserving cause of his Iustification. Secondly, By the like in other places where we are said to be redeemed, saued, Iam. 2. sanctified, *Per Christum, per sanguinem, per mortem, per vulnera*; and in the whole 11. to the *Heb.* The Saints are said to doe such and such things (*πίστει*) by faith. All signifying the proper cause.

From those places of Scripture which (sayth he) plainly shew: Faith doth *impetrare remissionem, & suo quidem modo mereri*. Such are those [*Thy Faith hath saved thee*] or made thee whole. A speech that Christ vsed often; as to the ^a woman that washed his feet; To her ^b that had an issue ^a Luke 7.50. ^b Mar. 9.22. of

^c Mar.10.52.^d Mar.15.21.^e Mar.7.29.^f Rom.4.20.^g Heb.11.5.6.

of Blood; To the blind man recovered of his sight. And that to the Cananitish woman [O woman great is thy Faith] now see what the merit of this Faith was, (For this ^c saying go thy way the Devil is gone out of thy Daughter) Thus Abraham, being ^f strengthened in Faith glorified God.) who therefore iustified him for the Merit of his Faith. And againe in the eleuenth to the Heb. by many examples we are taught that (by ^g Faith (that is) by the merit and price of Faith Enoch and other men pleased God.

For answeare here vnto.

Unto the Argument from the Proposition we reply; That if *τὰς τινὰς & τὰς ἐπαρτὰς* must be needs strictly taken in the same kind of Causality: then the Jesuits should doe well to stand to that and make the similitude btweene Faith and workes runne thus. A Man is iustified (by) workes that is for the proper and only Merits of his obedience; so a Man is iustified (by) Faith that is for the only merit of his Beleeving in Christ: and by that meanes both shall be true and effectuall causes of Iustification. But if Bellarmine dare not thus presse the similitude for feare of being found guilty of despising the blood of the New Couenant, attributing that to the Merit of Faith which belongs only to the Merit of Christ; he must then giue vs that leauie to distinguish which he takes to himselfe; and if he fall to his Qualifications and *quodammodo's*: he must pardon if we also seeke out such an Interpretation of those places; as may not crosse other Scriptures. Which for asmuch as they testifie that (*We are Iustified by his grace through the Redemption that is in Christ*) that (*All sinne is purged by the blood of Christ*) that (*By the sacrifice of himselfe he hath put away Sinne*) and (*With offering hath consecrated for ever them that are sanctified*): we dare not without horrible sacrilege ascribe the grace of our Iustification vnto the worke and worth of any thing whatsoeuer in our selues; but wholly and only to the Righteousnesse of Christ. And therefore when the Scriptures say

ⁱ Rom.3.24.^k Heb.1.3.

say we are iustified (by) Faith ; we take not the word (By) in this formall and legall sense; we are iustified by the efficacy of our Faith, or for the worth of our Faith, according as 'tis vnderstood in Iustification by workes : but we take it Relatively & Instrumentally: We are Iustified by Faith (that is) by the Righteousnesse of Christ, the benefit whereof vnto our Iustification, we are made partakers of by Faith, as the only grace which accepts of the promise, and giues vs assurance of the performance. He that looked to the Brasen serpent and was cured, might truly be sayd to be healed (by) his looking on, though this Action was no proper cause working the cure by any efficacy or dignitē of it selfe ; but was only a necessary condition required of them that would be healed, vpon the obedient observance whereof, God would shew them favor: so he that looketh on Christ belieuing in him , may truly be sayed to be saued and Iustified by Faith, not as for the worth, and by the efficacy of that act of his; but as it is the Condition of the promise of grace, that must necessarily go before the performance of it to vs : vpon our Obedience where vnto God is pleased of his free grace to iustifie, Nor is this *Trope* , any way harsh , or vnu-suall to put *Oppositum pro opposito* , *Relatum pro Correlato* , *Habitu pro Obiecto*. In Sacramentall locutions 'tis a gene-rall Custome, to put the signe for the thing signified: and the like is vsed in other passages [καὶ λόγος τῷ θεῷ ἡγέατε. And the word of God grew, &c. and τὸ μυστήριον τῆς πίστεως, the mystery of faith,) and τοῖς λόγοις τῆς πίστεως, in the words of ⁿ Act.6.7. & ^{6.5.} Faith) and Rom.8.24. [τῷ θεῷ πατρὶ τούθων. Spe seruatis su- ^o 1 Tim.3.9. mnis (idest) Christo in quem speramus. Hope that is seene is & 4.6. not hope, that is, res visa non sperata est. That of Ignatius, (οἱ οὐρανοὶ ἐπὶ τῷ οὐρανῷ) Like to that (Christ our Joy) Anni spem credere Terre) Georg.1. And if we list not to be contentious, 'tis plaine enough, that in those places, where the Apostle treats of Iustification by faith (viz) the grace of God in Christ ; opposing workes and faith, that is the Law and the Gospell, the Righteousnesse of the Law, to the righteousnesse

¶ Gal. 3. 23.

¶ Act. 13. 38.

teousnesse of the Gospell, which is no other but the Righteousnesse of Christ. Thus faith is taken, Gal. 3. 23. Where he expressly treats of Iustification. But before *Faith came*, we were kept vnder the Law, shut up vnto the *Faith*, which should afterward be revealed.] That is, Before Christ came, and the cleare exhibition of the Gospell, and the Righteousnesse thereof: the Church was kept vnder the Ceremoniall Law, as vnder a Schoole-master, directing her vnto Christ, that so [*Wee might be iustified by Faith.*] that is, not by the Lesson of the Law, but by Christ, typified and figured vnto vs therein.

2 Vnto the other Argument prooving the merit of faith, we reply; That in those places is no ground at all for such a conceit. [*Thy Faith hath saued thee,*] saith Christ to some whō he cured both in Body & Soule. But what was it by the efficacy and for the word of their faith that this was done? No: As 'twas vertue went out of Christ that cured their bodily diseases; and his compassion that mooued him to it: so 'twas his grace and merits and free loue that healed their soules, and brought them pardon of their sinnes in the sight of G O D: Yet he saith; Their faith saued them, because by beleeuing in the Sonne of God, they receiued this fauour, though for their beleeuing they did not deserue it. God bestowes mercy where he findes faith, not because faith merits such fauour at his hands; but because he is pleased to disperse his fauours in such an order, as him selfe hath appointed; and vpon such conditions as hee thinkes good. To that of the Canaanitish woman: Her great faith could not claime by desert, that fauour which Christ shewed vnto her daughter: onely Christ was pleased to honour her faith by his testimony of it; and to helpe the daughter at the Mothers entreaty. Christ did it vpon that request of hers so instant and full of faith; But yet who can say she merited ought at C H R I S T S hands by that her faithfull and instant petition? Her selfe yet liuing would deny it; and shee doth deny it there, counting her selfe a dogge unworthy of the childrens bread, when yet shee beleued strongly

strongly, and was a child of *Abraham* according to the faith. To that of *Abraham* who gaue glory to God, and of *Henoch* and others, who pleased God by their faith: Wee answere: That it is one thing for a man to glorifie and please God by his Obedience; 'Tis another, by so doing to deserue ought at his hands. If God in much grace and fauour accept of the honour and contentment wee are able to doe him by our Faith and Obedience: It followes not that therefore we must in iustice merit at his hands. Other Arguments for them there are: but so weakely knit; they fall in sunder of themselves. Against them we haue to obiect the Scriptures, that so often say, [We are iustified] *gratiâ* and *gratis*; and the Councell of *Trent* which they respect more then the Scriptures, which hath defined thus: *Nihileorum que Iustificationem precedunt, sine fide, sine opera, ipsam Iustificationis gratiam promeretur, Sess. 6. cap. 8.* How then can they say Faith merits Iustification.

Heere our Aduersaries haue two shifts to runne vnto, whereby they would avoide the absurdity of this Assertion.

I. That this merit is not from vs: but of God. Because Faith is the gift of Gods grace; and therefore though we be iustified by merit: yet we are iustified by grace, because merit is of grace. 'Tis of grace that our faith merits.

This you may be sure, is some of that smoake of the bottomelesse pit, wherein hell vented out the *Iesuites*, and they their darke Imaginations; all to confound whatsoeuer is cleare and lightsome in Scripture. Scripture opposeth these paires; *Grace*, and *Nature*, *Grace* and *Merit*. As *Rom. 11. 6.* the *Pelagians* of old confounded *Nature* & *Grace*, teaching that we were sau'd by *Grace*: yet affirming that we are also sau'd by *Nature*, and the naturall strength of free-will. Which they sau'd thus. To be sau'd by *Nature*, is to be sau'd by *Grace*: for *Nature* is of Gods grace and giuing. So these confound *Grace* and *Merit*, making a thing Meritorious, because its of *Grace*. Faith merits because its Gods

gracious gift. Nothing more contradictory. If it be his gift, how doth it merit, or of whom? Of man it may, of God it cannot: unless we will sensibly affirme, that the gift deserues something of the giuer. That he that giues an hundred pound freely, is thereby bound to giue an hundred more. Had they sayed that faith is good, because of Gods giuing; that were true, and we may grant them that God is honoured and pleased with his owne gifts: but that euery good thing merits, and that we can deserue of God by his owne gifts, is affirmed without all Reason, or Scriptures; and will never be proued by either.

2.

But there is yet another shift.

Bell. Lib. I. de
Iust. cap. 21.

2. Faith merits Iustification [*Non de condigno*] of the worthinesse of it: but [*de Congruo*] of the fitnessse: that is, God in Iustice is not bound to bestow Iustification where there is faith: but yet in fitnessse he ought to doe it. So that if he doe not iustifie him that beleuees: he is likely to omit a thing very fit and agreeable. This distinction is a meere Imposture and collusion. *Bellarmino* in dealing with it seemes to haue a dog by the eares, he is loath to loose him: yet knowes not well how to hold him. If he be vrged where Scriptures make any the least Intimation of such a distinction: hee referres you to Divines, that is, Popish Schoole-men, who out of their owne imagination haue forged it, and in time made it Authenticall. But he stickes in the mire, when he is to shew what merit of *Condignity* and merit of *Congruity* is. Merits of *Condignity* are workes, to which wages is due of Iustice. What then are merits of *Congruity*? Such workes whereto wages is not due by any Iustice. As for example: He that labours the whole day in the Vineyard, merits a penny of *Condignity*: because in Iustice his labour is worth his hire. But he that for an houres worke, receiuers a penny, he deserues it of *Congruity*: because though his labour be not worth it, yet he was promised a penny by him that set him on worke: Then which fond imagination nothing can be more ridiculous;

and

and contrary to common sense. For the merit of any worke is the proportionablenesse of its worth with the Reward. Now in reason wherein ariseth this proportion of any work with that reward? Stands it in the dignity of the worke it selfe; or in the compact made betweene him that worketh and him that rewardeth? It is apparent that the worke is deserving or not deserving according to its owne Nature, not according to a compact made. He that promiseth vnto one more for a litt'e worke, then to another for a great deale in the same kinde: doth not by such a compact make the litt'e labour of the one more deserving then the others great pains. We must look to the worke, what it is in its own Nature: & as it is of some worth or no worth, so account it deserving or not deserving. Wherfore whē in the distinction they make some merits of Condignity or worthiness, some of Congruity, or of fitnessse without worthiness, they offend two wayes, grossly against two rules of Reason. First in opposing termes not opposite: Worthiness and fitnessse: being the same, if you take them in regard of the worke. For that which deserves a reward worthily, deserves it fitly: (how else is it worthy of the reward, if the reward be not fit for it?) and that which deserves it fitly (if it deserves) it deserves it worthily.

2 In distinguishing vpon tearmes that doe not conuenire teti. For Worthiness agrees to merit onely: but fitnessse belongs to Compact. So that in plainer English, the distinction runnes thus. Merits or deserts, are of two sorts. Some, that are merits and doe deserue because they are worthy of a reward: others that are no merits and doe not deserue because they are not worthy of the Reward: but onely obtaine it, *ex Congruo*, in regard of Compact and Promise. For this Rule is most certaine, *That a worke which deserves nothing by its owne worthiness: can never deserue any thing by compact or promise.* The Jesuites are senselesse in defending the contrary.

If (saith Bellarmine) a King promise a Beggar 1000,

pounds a yeaſe, vpon no condition, then indeed the Begger doth not deserue it. But if vpon condition he ſhall do ſome ſmall matter, as that he ſhall come to the Court and fetch it, or bring a Posie of flowers with him, now the Begger deſerues it: and he may come to the King, and tell him, hee hath merited his 1000 pounds a yeaſe. Euery man, but a *Iefuite*, would ſay twere extreme impudency in a Begger to make ſuch a demaund, ſo derogatorily to the Kings gra- cious bountie. Now can it helpe them to ſay, That a Pro- mife bindes vnto performance, ſo that God ſhould be vniuft and vntrue, if he ſhould not beſtow the reward promiſed, although the workes bee not equall to the reward. For Gods Iuſtice and Truth in performing his promife, doe not imply our merit in performing the Condition. We doe not deserue by our well-doing; because God is iuft in his re- warding. And the reaſon is manifest; Because God in ma- king the promife, reſpected meerly the freeneſſe and bountie of his owne grace, not the worthineſſe of our workes. And therefore that obligation whereby he hath tyed himſelfe to performance, is founded meerly in his owne Truth: not a iot in our merit. Wherefore when they tell vs, that faith meri- tis Iuſtification [*de Congruo*] they intrappe themſelues in a groſſe Contradiction; ſeeing to deserue [*de Congruo*] is not to deserue at all; but onely to receiue the reward by mere promife: God hauiing promiſed to iuſtifie beſteuers. Thus much touching the firſt Assertion, that Faith is the proper Cause of *Iuſtification*, working it by it owne efficacy and meri- tis.

CHAP II.

*The Confutation of the Arminian error, shewing
that faith doth not iustifie, sensu proprio,
as it is an act of ours.*

 The second Error about this point is of the *Arminians*, with whom also the Papists agree: Tis this.

2 That we are Iustified by Faith *sensu proprio*, that is, the Act of beleeving, in that *to credere*, is imputed to vs for righteousness, being accepted of God and accounted vnto vs for that whole Righteousnesse of the Law which we were bound to performe. So that our very Faith is that Righteousnesse, for which we are iustified in the sight of God; *non quidem merito suo: sed propter gratuitam acceptationem Dei.*

The authors of this opinion are *Fauſtus Socinus* that unhappy *Hareticke* in his most Blasphemous Booke [*de Christo servatore*:] & *Michael Servetus* a Spanyard in his second Booke [*de lege & Evangelio*] which Errors are confuted by *Calvin* in his *opuscula*. A stiffe defender of this opinion was *Christophorus Oſtorodius* a Polonian in his disputations *contra Georgium Tradetij*, who for this and other pestilent errors about the Article of Mans Redemption, was with his companion *Andreas Vaidonitus* banished the Low Countreys where he had seated himselfe and published his opinions; *Arminius*, and his followers haue bin cheife promoters of it. *Arminius* himselfe, as in other his opinions: so in the publishing of this vſed much closenesse and cunning conveyance. In his private disputations [*Tit. de Iustificatione*] he seemes plainly to condemne it, saying that it is an abuse to say that *Fides est causa formalis Iustificationis*, and an error to affirme [That Christ hath deserued, *ut fidei dignitate et merito iustificemur.*] In his publique disputations he opens himselfe somewhat plainly: yet darkely enough [*Thes. 19. de Iustifi. Thes. 48.2.3.*]

cat. Thes. 7. These are his words. [Fidei vero Iustificatio tribuitur, non quod illa sit Iustitia ipsa qua rigido & severo Dei iudicio opponi possit; quanquam Deo grata: sed quod in iudicio misericordia triumphans supra iudicium absolutionem a peccatis obtineat & gratiis in Iustitiam imputetur. Cuius rei causa est tum Deus iustus & misericors, tum Christus obedientia oblatione et intercessione suâ secundum Deum in beneplacito et mandato ipsius.] Here Faith it selfe is imputed for Righteousnesse. But tis not in Gods severer Judgment, but in his Judgment of Mercy. Faith in it selfe is not worthy: but yet Christ by his merits hath deserued that God will gratiouly accept of it. This opinion published was quickly contradicted: wherevpon Arminius makes knowne his mind in playner Termes, *In declaracione sententia ad ordines Holland: & Westfrisia* he confesseth that in the forenamed Thesis his meaning was, that [ipsa fides tanquam altus iuxta Evangelij mandatum praestitus imputatur coram Deo in fine ad iustitiam, idque in gratia, cum non sit ipsamet iustitia Legis. And in his *Responsione ad 31. Artic. art. 4.* hee brancheth out his opinion in three distinct propositions.

- 1 *Iustitia Christi imputatur nobis.*
- 2 *Iustitia Christi imputatur in iustitiam.*
- 3 *Td credere imputatur in iustitiam.*

^c Antibell. pag. 106.

^d Collat. cum

Sib. Lubber.

^e Thesis. de Iustific.

^f Remonstrant.

In Coll. Delphensi.

Art. 2. Antith. 2.

[Statuimus De-

sum Fidem no-

stram nobis im-

putare per obe-

dientiam: eamq,

(et nos in illa)

acceptos habere.

The first of these Propositions, he grants: That Christ's Righteousnesse is imputed to vs. The second hee denies, That Christ's Righteousnesse is imputed for Righteousnesse. The third he grants, That the Act of beleuuing is imputed for Righteousnesse. Here be Mysteries in these Propositions, hereafter to bee vnfolded. Wee now meddle with the last which yet is more roundly expressed by Arminius in his Epistle *ad Hyppollitum*. [Lege princip. Pa.] [Ipsum proprio non metonymice] The same is the opinion of his fellowes the Remonstrants, of ^c Vorstius, of ^d Peter Bertius, of ^e Episcopius, and the ^f rest. With whom Bellarmine agrees pat [Liber 1. de Inst. cap. 17. When vpon that Rom: 4. [His

[His faith is imputed for righteousness.] he saith thus. [Vbi ipsa fides censemur esse Iustitia, ac per hoc non apprehendit fides iustitiam Christi: sed ipsa fides in Christum est iustitia.] In summe, their opinion runnes thus. God in the Legall Couenant required the exact obedience of his Commandement: but now in the Couenant of gracie, he requires faith, which in his gracious estimation stands in stead of that obedience to the Morall Law, which wee ought to performe. Which comes to passe by the Merit of Christ; for whose sake God accounts our imperfect faith to be perfect obedience. This Assertion we reiect as erronious, and in place thereof we defend this *Proposition*. God doth not iustifie a man by Faith properly, imputing vnto him faith in Christ for his perfect obedience to the Law, and therefore accounting him iust and innocent in his sight. Which we proue by these Reasons.

I. We are not Iustified by any worke of our owne. But believing is an Act of our owne: Therefore by the Act of believing we are not Iustified.

I.

The Maior is most manifest by the Scriptures, which teach that we are saued by grace *Ephes. 2. 5.* [and therefore not by the workes of Righteousnesse which we had wrought.] *Tit. 3. 6.* [For if it be of Works, then were grace no more grace] *Ro. 11. 6.*

The Minor is likewise evident. [That Faith is a worke of ours.] For though *John 6. 29.* it bee said, [This is the worke of God that ye belieue in him whom hee hath sent] yet will not our adversaries conclude thence, that Faith is Gods worke within vs, and not our worke by his helpe. For so should they runne into that absurdity which they would fasten vpon vs. (viz.) That when a Man belieues, tis not man belieues: but God belieues in him. To belieue, though it be done by Gods aide: yet 'tis we that doe it; and the Act is properly ours. And being so, we conclude, that by it we are not iustified in Gods sight.

Here two Exceptions may be made.

I. First that we are not iustified by any worke of our owne (viz.) which we our selues doe by our owne strength

I.

without the help of grace: But yet we may be iustified by some worke which we doe (*viz.*) by the aide of Grace; and such a worke is Faith. Wee answere. This Distinction of workes done without Grace and workes done by Grace, was devised by one that had neither Wit nor Grace; being a Tricke to elude the force of such Scriptures as exclude indefinitely all workes from our Iustification, without distinguishing either of Time when they are done, before or after; or of the ayde & helpe whereby they are done; whether by Nature or by Grace. Wherefore it is without all ground in Scripture thus to interpret these Propositions: *A man* is not iustified by workes (that is) by workes done by worth of Nature before and without Grace. *A Man* is iustified by Grace (that is) by workes done by aide of Grace. These Interpretations are meere forged inventions of froward Minds, affirmed but not proved: as we shall more hereafter declare,

2.

2. That we are not Iustified by any workes of our own, (that is) by any works of the Law: but by a worke of the Gospell such as faith is we may be iustified. *Male res agitur ubi opus est tot Remedijs* (*saith Erasmus* in another case.) Tis a certaine signe of an vntrue opinion when it must be bolstered vp with so many distinctions. Nor yet hath this distinction any ground in Scripture, or in Reason: for both tell vs that the workes commamded in the Law, and workes commamded in the Gospell are one and the same for the substance of the, What worke can be named, that is enioyned vs in the New Testament, which is not also comanded vs in that summary preecept of the Morall Law [*Thou shalt loue the Lord thy God with all thy heart and with all thy soule and with all thy strength, and with all thy mind: and thy neighbour as thy selfe.*] *Luc.5. 27. Deut.6. 5* What sinne is there against the Gospell, that is not a transgression of the Law? If the Gospell comand Charity, is it any other then that which the Law commands: If the Gospell comand Faith, doth not the Law enioine the same? you will say No. It doth not command

Faith

Faith in Christ. I answe're, yea, it doth: For that which commands vs in generall to Beleeue what euer God shall propose vnto vs: commands vs also to beleeue in Christ, as soone as God shall make knowne that tis his will we should beleeue in him. The Gospell discouers vnto vs the Object; the Law commands vs the obedience of beleeuing it. Wherefore Faith, for the Substance of the Grace and works done by vs, is a worke of the Law; and so to be Iustified by the Action of beleeuing, is to be Iustified by workes and by our owne Righteousnesse, contrary to the Scriprures; and that *Phil. 5. 9.* (That I may be found not, &c. This of the first Reason.

3. God accounts that only for perfect Righteousnesse of the Law, which is so in deed and truth.

2.

But Faith is not the perfect fulfilling of the Law.

Therefore God doth not account it 'or such.

The Minor is granted by our adversaries; That Faith is not the exact Iustice of the Law; such as can stand before the severity of Gods Judgments. The Maior must be proued: That God accounts not that for perfect Iustice which is not perfect indeed. This appeares by that *Rom. 2. 2.* [The judgement of God is according to trueth.] Where therfore any thing is not truly good and perfect: there God esteemes it not so. Here also twilbe excepted.

That God some time iudgeth *Indicio iustitia*, according to exact Iustice; and then he iudgeth nothing perfectly iust, but that which hath true perfection of Iustice in it. Sometimes he iudgeth *indicio misericordia*; according to mercy: and so he may esteeme a Man perfectly righteous for that which is not perfect righteousness in it selfe; namely for his Faith.

Surely, this is a trimme distinction thus applyed, that sets Gods Mercy and Truth together by the Eares. As who would say, When God iudgeth out of Mercy: hee then doth not judge according to truth. The Scriptures doe not acquaint vs with any such mercifull judgement of

God. This they doe acquaint vs with , That God iudgeth according to mercy, not when he doth pronounce and cleare a Sinner to be perfectly righteous for that righteousness which is truely imperfect : but when he iudgeth a Sinner to be righteous for that righteousness which is perfect ; but is not his owne. In this Iudgement there is both Truth and Mercy. Truth, in that he esteemes me perfectly righteous, for that righteousness sake which is euery way perfect : and mercy, that he accepteth for sinne, that righteousness which is performed for me by Christ my surety ; but is not mine owne. Other mercifull Iudgement of God besides this, we acknowledge none.

3.

We are not iustified by two righteousnesses existing in two diuers subiects. But if wee be iustified by the worke of Faith : we shall be iustified partly by that righteousness which is in vs, (viz.) of Faith : partly by the righteousness of Christ without vs.

Ergo we are not iustified by Faith properly.

The Minor is apparent. The Righteousnesse of Faith is inherent in vs. and by it we are iustified (say our Aduersaries.) The righteousness of Christ is inherent in him : and by it are we iustified, say the Scriptures. [*Being now iustified by his blood, we shall be saved from wrath through him.*] *Ro. 5. 9. & v. 19. [By the obedience of one, many shall be made iust.]* Wherefore either we are properly iustified by both, or there is an error, and one part must stand out. We cannot be properly iustified by both, for our own faith and Christ's obedience too : for if we be perfectly iust in Gods sight for our own Faith, what need the Imputation of Christ's obedience to make vs iust ? If for Christ's righteousness we be perfectly iustified, how can God accouit vs perfectly iust for our faith ? *Arminius* and his friends, seeing these things cannot stand together ; haue (according to the good will which they beare toward the righteousness of Christ) kept in our faith, and thrust out Christ's obedience, denying utterly that

it

it is imputed vnto vs for righteousnesse. But my Brethren (which I hope make a better choice) seeing it cannot part with ours: part with our owne righteousness, leaning wholy vpon the righteousness of Christ; and seeking for the comfort of our Iustification in his perfect obedience, and not in our weake and imperfect faith. These Reasons may suffice to shew the error of that Assertion. We are iustified by Faith, *sensu prop:rio*, God accepting the Act of belieueng for the perfect obedience of the Law. And therefore that in those places, where 'tis said, [*Faith is imputed for righteousness*,] the Phrase is to be expounded metonymicè, (that is) Christ's righteousness belieuued on by Faith, is imputed to the belieuer for righteousness.

We are sauued
by grace tho-
rough faith.
Ephes.2.8.

Whereas our Aduersaries say that faith of its owne dignity and desert, doth not obtaine this fauour of God, to be esteemed for the perfect righteousness of the Morall Law: but this comes to passe onely by the Merits of Christ, who hath procured this grace vnto vs, that God should thus accept of our Faith: wee answe, that this is affirmed, but 'tis not prooued. They speake a little more fauourably then the *Romanists*, who make faith of it selfe to merit Iustification: these will haue it not to merit it; but to be graciously accepted for righteousness. But wee find not in Scripture any such Doctrine as this, [*Christ hath merited that wee should bee iustified for our faith*,] or [*Christ hath merited for our faith, that faith should be esteemed by God for that perfect Iustice of the Law; whereby we are iustified in Gods sight.*] These things the Scriptures teach not: they teach, that Christ is our righteousness, and that we are iustified by his blood and obedience. But that he hath merited by his obedience, that we should be iustified by our owne obedience and righteousness, is a peruerse assertion of men that loue to runne about the bush, and leauing the streight, to runne in crooked and froward wayes. And it differs little from the like shift of the Disciples of *Rome*, who to maintain Merit of our workes and of Christ

too; value it with this tricke. Christ bath merited that wee might merit. But we acknowledge, as no other merit, but that of Christ; so no other righteouſneſſe to Iuſtification, but his alone. Thus much of the ſecond Assertion.

CHAP. III.

The conuincation of Popiſh Doctrine, that other graces doe iuſtifie vs, and not faith alone.



He third and laſt followes, wherein the Controuerſie is be tweene vs and those of Rome; whose Assertion is: that

3 A ſinner is not iuſtified by faith alone, but also by other vertues and graces; as *Hope, Love, Repentance,*

Feare of God, &c.

This we alſo reject as an error, contrary to the Scriptures, whereby we are taught, That a man is iuſtified by faith alone. For opening the truth of which point: you muſt call to minde the diſſerent acception of the word *Iuſtifie*: wherein it is taken by vs, and by our Aduersaries. With them to *Iuſtifie* is all one, as to *Sanctifie*: of vñjuſt and vnholy, to make inherently iuſt and holy. With vs to *Iuſtifie* is to abſolute an offender, quitting him from blame and punishment. According to theſe diſſerent Acceptions, this pro- position [A man is iuſtified by faith alone] hath a double meaning; one thus [A man by faith alone is inherently sanctified] another thus: [A man by faith alone obtaines abſolution in Gods Iudgement, from all faultineſſe and punishment. This latter meaning onely is true, and tis that onely which is defended by vs of the Reformed Churches; Name- ly, that faith onely is the grace of God whereby a ſinner be- lieuing the promise, and reſting himſelfe vpon the righteouſneſſe of Christ, receiues mercy from God in abſoluing him from the fault and punishment of all his Transgrefſions: and to be accounted Righteous for Chrifts ſake. Which gracious

gracious priuiledge God hath annexed vnto faith, as vnto the Condition of the New Covenant, and not vnto Loue, Hope, Feare, Repentance, or any other grace; For not these, but Faith onely, respecteth the promise of the Gospell. The former sense of that Proposition, is false and absurde, *viz.* [A Man by faith alone is inherently sanctified] nor doe any of the Reformed detaine such a Construction thereof. Wherefore when *Bellarmino* and his Complices dispute eagerly against Iustification by faith alone, those Arguments wherewith they suppose to smite through the Truth of our Assertion, are let flye at a wrong Marke; being all aymed at this Butte, (*viz.*) to proue; That a man is sanctified by other inherent Graces as well as faith. Which point we easilly yeeld them, confessing that inherent righteousness, consists not of one, but of the ² manifold graces of Gods Spirit, ^{moixiāc} wrought in the heart of such as are Regenerate. ^{xaelō.} Neuerthelesse for the shewing of some points which may be doubted of; Let vs briefly take a view of the chiefe passages of *Bellarmino*es long discourse; which he maintaines from the twelfth Chapter of his first booke *de Iustificatione*, to the end. For to proue that a Man is iustified not by faith alone. Of his Arguments which are few, I shall name three onely, which are materiall.

I If other vertues Iustifie as well as Faith, then not *Arg. Bell.*
faith alone.

But other vertues doe Iustifie---Therefore, &c.

The Minor he proues out of the Councell of *Trent*, *Sess. 6. cap. 6.* where seauen preparatory, graces to Iustification, are reckoned vp.

1 Faith. 2 The Feare of God. 3 Hope in his mercy. 4 Loue of God, as the Fountaine of Iustice (¶ ad benefactoris, saith *Bellarmino*) 5 Repentance, a sorrow and detestation of sinne. 6 A desire of receiuing the Sacrament of Baptisme. 7 A purpose to leade a new life, and keepe Gods Commandements. All these (saith *Bellarmino*) doe iustifie a Man, *Praparatoriē*

^b Lib. I. cap. 13.

ratoriè, antecedenter, dispositiue. Faith, that's the roote and beginning of our Iustification, the rest follow in order; all must goe before as needfull preparations: and Iustification followes, as the effect of all in common, &c. Ergo, Not of Faith alone. The ^b Jesuite goes ouer euery particular, to shew by Scriptures what force each of those graces haue to Iustifie. But tis not worth-while to repeate his proofes. Vnto the Argument, wee answere two things.

1. That it is framed vpon the errour which puts out of frame the whole dispute of our Aduersaries, about this Article of *Iustification*; namely, that Regeneration and Sanctification is all one thing with Iustification; and that to Iustifie a sinner is nothing but to doe away inherent corruption, by infusion of inherent righteousness. This we haue heretofore by the Scriptures cleared to be false; and therefore this Argument proouing our Sanctification to be wrought by other graces as well as by faith, toucheth not the point of Iustification in the Remission of sinnes, which faith alone obtaineth through the promise.

2. Touching these graces which they make preparatory vnto Iustification, that is to Sanctification: Wee answere, that tis a Philosophicall dreame of such as measure out the workes of Gods Spirit in mans conuersion, according to *Aristotles Physickes*; and those disputes touching preuious, or fore-going dispositions, that qualifie the matter for receiuing of the Forme. We acknowledge, that in mans Regeneration all graces of the Spirit are not perfected at once. But as the ioynts and sinewes in the bodily: so the graces of Sanctification in the spirituall New-birth, are at first weake and feeble: Which in continuance of time gather more strength, according to our growth in Christ. But yet these are true for the substance: though imperfect in their degrees and measure. There is now true Spirituall life in such a one which was before dead in sinne: although there

there be not the free and able exercise of all the vitall pow-
ers. Health there is, but not entire from all degrees of sick-
nesse, and euery kinde of disease. Wherefore we affi me that
these vertues which are by cur Aduersaries reckoned onely
as dispositions vnto Regeneration: are, if they be true and
not counterfeit Metal, the maine parts and fruits of Rege-
neration.

Hence we beleue that these are foule errors (*viz.*) To
teach that a man without grace by the power of his free-wil
may dispose himselfe to his Regeneration, by beleevynge in
Christ, fearing and louing of God, hoping of his Mercy, re-
penting of his sinnes, resoluing vpon amendment, and all
this with true and sincere affection: or to teach if a man can-
not do these things of his owne meere strength and free-will;
yet by the *Spetiall* aide of God inciting and helping him; he
may doe them whilst he is vtterly vnsaintified *in statu pecca-
ti*. That true Faith, and Feare, and Hope, and Loue, and
Repentance, and purpose of Reformation, are Vertues and
Graces in a Man that is yet gracelesse and without Virtue,
because destitute of Sanctification. That these Graces con-
sisting in the inward motion of the soule, and change of the
Affections, are wrought in Man, not by any sanctifying
Grace of the *Holy Ghost*, inwardly touching the heart: but
by some other kind of Virtue and aid (they know not what)
externall, exciting and helping forward the strength of Na-
ture. All these are monstrous and mis-shapen Imaginati-
ons, bred in proud hearts that would faine share the glory
of their Conversion, betweene Gods grace and their
owne free-will, and maintained by curious heads, whom
Philosophicall speculations haue transported beyond the
simplicity of diuine Truth. The Scripture speaks otherwise
of these Graces, as of those that belong to such as are not in
the way to be made good, but are made so already. [Ye are al
the Children of God by Faith in Iesus Christ] saith the Apostle *Et Cap:13. pag.311.H.*
Paul Gal.3. 28. Whosoever shall confesse that Iesus is the sonne Fearc.
of God: God dwelleth in him and he in God.] saith John 1.

^a Lib. I. cap. 21.
Nec tamen est a
Deo intus inha-
bitante, per gra-
tiam Sanctifi-
cari: sed ex-
trinsecus adiu-
vante, & exi-
ente.

Ioh. 4. 15. and Chap. 5. 1. [Whosoever believeth that Jesus is that Christ; is borne of God.] Doe we by true Faith become the Children of God, borne of him, in whom hee dwelleth and we in him, when as yet in the meane time we are yet vnsanctified, vnholy, vne cleane, & not in the state of Grace? *Bellarmino will proue that a man may haue Faith; yet not the Child of God: out of John 1. 12. [As many as received him, to them he gave power to become the Sonnes of God; even to them that belieue on his name.]* See (saith he) they that belieue are not yet, but haue power if they list, to become the Sonnes of God, (viz.) by going on further from Faith to Hope and Loue, and the rest of the *Tridentine* dispositions. For tis Loue properly and not Faith, that makes vs the Sons of God; as he would proue (contrary to that expresse place of the *Galat.*) out of the *1 Ep. of John*, where the Apostle hath much excellent matter, but nothing to that purpose. To the place of *John*, wee answere, that the *Iesuite* playeth with the ambiguity of the word *εξοία*, which is not here a liberty to doe what we list; as if we could at our pleasure become Gods adopted sonnes: but tis a right and priuilege which *Christ* the naturall Sonne bestowes on true belieuers, to be made Gods adopted sonnes, and so coheires with him of the heauenly inheritance. When is this priuilege of Adoption bestowed? Then when they belieue, and assoone as they belieue, before they be Regenerate? No, Saint *John* denies it. [*He gives power to be the Sonnes of God, even to those that belieue in him.*] Who be they? Hee answeres, *vers. 15. [Which were borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God.]* Faith then is not a Preparatiue to *Iustification*, but a part of it.

Feare.

Psal. 111. 10. That is the b. beginning of wisedome (that is) of a perfect Iustification. A bad interpretation, but a worse Argument.
*Pro. 1. 7. Faith is radix: Tis the beginning, therefore not part. Nay; If the feare of God be the *Alpha* of Christian graces, certainly it selfe makes one Letter of that *Alphabet*. Tis such a beginning of*

of wisdome : as its selfe is wisdome too. Else God himselfe deceaues vs: who, as it is, Job 28.28. [Sayd unto man: Behold the feare of the Lord that is wisdome, and to depart from euill is understanding.] And therfore to take it in the *Iesuits* glosse, Feare of God is Iustification as well as the beginning of it.

For Hope ; If it be true, (viz.) That ^c which makes not ashamed,] Which is the ^d Anchor of the Soule, sure and stedfast, that entereth within the Vaile.] It would bee knowne what difference the *Iesuite* will put betweene that *Hope* ^c which is in a man before : and that which is in him after his *Sanctification*. If he say, It differs onely in degree : then hee grants, tis the same in substance : whence wee haue a faire position ; That man sanctified and unsanctified, is alike capable of the sauing graces of Gods Spirit.

The like we say for Loue of God, if it be sincere and without dissimulation bred in the heart : Vpon those spirituall considerations not onely of Gods Mercy in Christ : but also of his Justice and infinite Righteousnesse ; (For so the Trent Fathers will haue this Loue to respect God, ut fontem Iustitiae) then we affirme this spirituall Loue is not to bee found but onely in those *Hearts*, that are in some measure Regenerate and made spirituall. In ^c whom ^e this Loue of

God is shed abroad by the *Holy Ghost* that is giuen to them.]

as the ^a Apostle speaketh. This *Bellarmino* is soone forced to grant : yet he puts it off with a distinction [No man can ^a Rom.5.5. loue God perfectly with all his heart, without the *Holy Ghost* : but loue him he may imperfectly without the *Holy Ghost* dwel- ling in him, though not without the speciaall aide of God.]

Whereto we answere ; 'tis one thing to loue God perfectly, and another to loue him truely. To loue him perfectly, is to loue him with all the heart, all the soule, all the minde, & all the strength : which we grant no man can doe without the *Holy Ghost*: but we also affirme, that no man did or shall euer doe it in this life, so long as there is lustfull corruption in him causing any the least auersion of his soule from God in any motion thereof. So that if none haue the *Holy Ghost* abi-

Hope.

^c Rom.5.5.

^d Heb.6.18.

Loue.

^e Rom.5.5.

^a Rom.5.5.

ding in them ; but such in whom Loue is thus perfected ; he must be confined with the Saints in heauen, and not haue his dwelling with the faithfull on earth. But if imperfect Loue of God be also from the *Holy Ghost*, dwelling in the hearts of the Godly, who loue God truely in vnfeigned uprightnesse of heart ; though in much imperfection by reason of sinne, which diuerts the heart vnto other pleasures : then it must be knowne of the Iesuite, what he meaneſ by imperfect Loue. Is it false Loue, ſuch a meere naturall Man may conceiue vpon generall grounds : That God is good, the chiefest good, iuſt, holy, and full of all excellency ? He will not ſay for ſhame, this is a true preparatiue vnto *Justification*. Is it true loue, but in its degree imperfect, not ſo vigorous, ſo vehement, ſo hot as coales of *Luxiper* : yet ſuch as hath ſome strength and warmth of ſpirituall affection ? Then we require that theſe men will draw vs out a line by the Rule of the Scriptures, and to tell vs how farre the true Loue of God may come, without the grace of the *Holy Ghost* ſanctifying the heart : But after tis paſt ſuch a degree, then there is required the ſanctifying grace of the *Holy Ghost* for it. Twill trouble their Mathematickes to deſcribe vnto vs in what degree of Perfection that Womans loue was ſituated, whose example they alleadge for a prooſe of this point out of *Luke 7.47*. [*Her finnes which were many, are forgiuen her, for ſhe loued much.*] Can Bellarmine tell vs how much this was ? that ſo by that patterne we may know how farre men goe in the true Loue of God before they bee at all ſanctified by inherent Grace ? For ſuch wonders they would make vs beleue concerning this penitent Sinner ; that when her ſoule was full of Faith and Loue to Christ, her heart full of ſorrow, her eyes full of teares for her finnes ; yet for all that ſhe was a graceleſſe, vnholy person, whose Loue, and Faith, and Sorrow, came not from the ſanctifying grace of the *Holy Ghost*, but onely from free-will helped with ſome kinde of externall aide of God.

We haue not Faith to beleue ſuch Mysterieſ as theſe.

Nor

Nor yet in the last place can we conceiue how there should *Repentance* be true repentance, with a sincere purpose of Reformation *Reformati-* and obedience, where the Heart is not changed and renued *on.* by the Holy Ghost. That Godly sorrow and Hatred of *Not of Abab or* sinne should spring out of a gracelesse heart, that so holy a *Iudas.* Resolution of Amendment of Life should be in an vnholy person; be Assertions so contradictory and iarring: that no Christian Eare can with patience endure to heare them. We conclude then touching these dispositions vnto Sanctification, that if these Graces be true, they are parts and chiefe Branches of inherent Righteousnesse. But if they be false and counterfeit, they are not so much as Preparations therevnto. So much of this first Argument: wherein yet one of these 7 dispositions first reckoned vp is ornitted (viz.) a Desire of receauing the Sacrament of Baptisme. (that is) A Man thatts baptised in his youth, afterward, before he be Iustified, must haue a desire to be Rebaptised. For what is it for one baptised to desire to receaue that Sacrament againe? This conceit is so absurd that howeuer *Bellarmino* reckon it vp among the other Dispositions; because of the Authority of the councell of *Trent*: yet *Becanus* giues it ² *Tom. 2. Tract. 4.* ouer in plaine Feild; numbring these fore naming sixe gra- ^{cap. 3. Quest. 3.} ces onely, choosing rather to venter the Councells credit, ^{Bell. lib. 1. c. 14.} then his owne, by defending an vreasonable position.

2 *Argument.* If Faith alone doe iustifie vs; then it ² *Arg.* may doe it when other graces are absent; as well as when they are present. For seeing the Vertue of Iustifieng vs depends vpon Faith alone: and that in this act it receaues no aide from any other grace; It followeth that it needs not the company of any other grace: as in the law of sense. If the whole force of Burning proceed onely from Heat: then where Heat is, though there be no other Qualities yet there will be burning; yea if Faith only haue force to Iustifie, it will follow, that it may iustifie not onely in the absence of other graces: but in the

presence of the contrary vices. For as the absence of other graces doth not hinder: so the presence of other vices will not hinder Faith one jot in its office of Iustifying.

But twere absurd to affirme, that Faith can Iustifie without other vertues with other vices ---- *Ergo*,
The force of Iustifying is not in Faith alone.

To this we answere. That this sophisme is fashioned vp on the same Block with the former, that to Iustifie and Sanctifie are all one. In which sense we confesse the Consequence is vnauoydable. If Faith alone by it owne vertue and force did sanctifie: then it would effect this not onely in the absence of other graces; but in the presence of their contrary Corruptions: and the similitude which we bring to illustrate our assertion, would confirme that of the Aduersaries. Tis the eye onely sees, say our Men: yet the Eare is in the Head too. Yea, reply they, But the eie could see well notwithstanding the Eare were deafe. Tis the ^aHeate onely of

^aCalv. antid. sonc. Trid. Sess. 6 cap. II. the fire or Sunne that warmes, though there be light ioyned with it. True say they, But if there were no Light, yet if heate remained, it would warme for all that: as the Heate of an Quen, or of Hell, burnes, though it shine not. Thou holdest in thy hands many seedes (Tis the old comparison of *Luther* on the 15 of *Gen.*) I enquire not what tis together but what is the vertue of each one single. Yea, reply our Aduersaries; thats a very needelesse question indeed.

For if among them many seedes there be some one that hath such soueraigne vertue; that it alone can cure all diseases, then tis no Matter whether thou haue many or few, or none at all of any other sort in thy hand. Thou haft that which by it owne vertue without other ingredients will worke the Cure Nor haue we ought to make answere in this case; If, as the Eye sees, heate warmes, seeds and other simples doe cure by their owne proper Vertue: so Faith alone by its owne efficacy did sanctifie vs. But there is the Errour. Faith works not in our sanctification or Iustification by any such inward power

power & vertue of its own, from whence these effects should properly follow. For Sanctification Faith, as we haue seene, is part of that inherent Righteousnesse which the Holy Ghost hath wrought in the Regenerate: and tis opposed to the Corruption of our Nature which stands in Infidelity. Faith sanctifies not as a cause, but as a part of infused grace: and such a part as goes not alone, but accompanied with all other Graces of Loue, Feare, Zeale, Hope, Repentance, &c. Inasmuch as Mans regeneration is not the infusion of one; but of the Habit of all graces. Againe, 'tis not the Vertue of Faith that iustifies vs; The grace of Iustification is from God, he workes it: but tis our Faith applies it and makes it ours. The Act of Iustification is Gods meere worke; but our Faith onely brings vs the Benefit and Assurance of it. Iustification is an externall priuiledge which God bestowes on beleeuers; hauing therein respect onely to their Faith, which grace onely hath peculiar respect to the Righteousnesse of Christ and the promise in him. Whereby tis manifest that this argument is vaine. Faith alone is respected in our Iustification: therefore Faith is or may be alone without other graces of *Iustification*. *Bellar:* ^b would vndertake to proue that true faith may be seuered from Charity and other Vertues: but wee haue heretofore spoken of that Point: and shewed, that [true Faith, yet without a Forme:] [true Faith, dead, and without a soule] be Contradictions as vaine as [A true Man without reason] [A true Fire without heate.] We confess indeed that the faith of *Iesuites* (the same with that of *Simon Magus*) may very well bee without Charity and all other sanctifying graces; a bare assent to the truth of Divine Reuelations, because of Gods Authority. As tis in Diuels, so tis in Papists and other Heretickes. But we deny that this is that which deserues the name of true Faith: which whosocuer hath, hee also hath eternall life. As it is, *John 6.47.*

3. *Argument.* That which Scripture doth not affirme, ^{3. Argu.} that is false doctrine.

But

But the Scripture doth not affirme that wee are Iustified by Faith alone---*Ergo*, so to teach, is to teach false Doctrine.

This Argument toucheth the quicke: and if the Minor can be prooued, we must needs yeeld them the Cause. For *Bell.lib.1.cap.16.* that the *Iesuites* conceiue that this is a plaine case: for where is there any one place in all the Bible, that saith, *Faith* alone Iustifies? They euен laugh at the simplicity of the Heretickes (as they *Christen* vs) that glory they haue found out at last the word (*Onely*) in *Luc. 8. 50.* in that speech of Christ, to the Ruler of the Synagogue, [*Feare not, beleue onely, and shee shall be made whole.*]

And much sport they make themselues with *Luther*: That to helpe out this matter at a dead lift, by plaine fraud hee foysted into the Text, in the 3. to the *Romans*, the word (*Onely.*) When being taught with the fact, and required a Reason: He made answere according to his Modesty, (*Sic volo, sic inbeo, stet pro ratione voluntas.*) Tis true that *Luther* in his Translation of the Bible into the *Germane* tougue: read the 28. verse of that Chapter, thus. (*We* *[Allein durch* conclude that men are iustified without the workes of the Law: *deu gsaubren.]* onely through *Faith.*) Which word onely is not in the Originall. Where, in so doing, if he fulfild not the Office of a faithfull Translator: yet he did the part of a faithfull Paraphrast, keeping the sense exactly in that Alteration of words. And if he be not free from blame: yet of all men the *Iesuites* are most vnfitt to reproue him; whose dealing in the corrupting of all sort of Writers, Diuine and humane, are long since notorious and infamous throughout *Christendome.*

*Bell. quotes Lu-
theri Resp. ad
dnos Art. ad ami-
cum quendam.* What *Luthers* Modesty was in answering those that found fault with his Translation: we haue not to say. Onely thus much, That the impudent Forgeries of this Generation, witnesse abundantly: that it is no rare thing for a Lie to drop out of a *Iesuites* or *Fryers* penne. But be it, as it may be; Tis not *Luthers* Translation; Nor that place in the 8. of

Luke,

Luke, that our Doctrine, [touching Iustification by Faith alone,] is founded vpon. We haue better proofes then these: as shall appere vnto you in the confirmation of the Minor of this Syllogisme.

Whatsoeuer the Scriptures affirme, that's true doctrine. But the Scriptures affirme, a man is iustified by Faith alone.

Therefore thus to teach, is to teach according to the word of whole-some doctrine.

Our Aduersaries demand proove of the Minor. We al-ledge all those places wherein the Scriptures witnesse: that we are iustified by faith, without the workes of the Law. Such places are these. *Rom. 3. 28.* (Therefore we conclude that a man is iustified by faith, without the workes of the Law.) *Rom. 4. 2. 3.* (If Abraham were iustified by workes, bee hath whereof to glory: but not before God. For what saith the Scripture? Abraham beleueed God: and it was counted to him for righteousness.) And vers. 14. 15. 16. (For if they which are of the Law be heires: faith is made void, and the promise made of none effect. Because the Law worketh wrath, for where no Law is, there is no transgression.) *Gal. 2. 16.* (Knowing that a man is not iustified by the workes of the Law, but by the Faith of Iesus Christ: Even we haue beleueed in Christ, that we might be iustified by the Faith of Christ, and not by the workes of the Law. For by the workes of the Law shall no flesh be iustified.) *Gal. 3. 21. 22.* (Is the Law then against the promises of God? God forbid. For if there had beene a Law giuen, which could haue giuen Life: verily righteousness should haue beene by the Law. But the Scripture hath concluded all under sinne: that the promise by the faith of Iesus Christ, might be giuen by them that beleue.) *Ephc. 2. 8. 9.* (For by grace ye are saued, through Faith, and that not of your selues; It is the gift of God: Not of workes, least any man shoulde boast.) *Phil. 3. 8. 9.* (Ye doubtlesse, and I count all things but losse for the excellency of the Knowledge of Christ Iesus my Lord. For whom I haue suffered the losse of all things: and doe count them but dung, that I

¶ Tit. 3. 5. 6. 7.

may winne Christ. And be found of him not having mine owne righteousness, which is of the Law: but that which is through the faith of Christ: ² the Righteousnesse which is of God by Faith.) Out of which places, not to name more, expreſſly touching this point of our Iustification, we argue thus.

A Man is iuftified either by the workeſ of the Law, or by faith in Christ. But hee is not Iuftified by the workeſ of the Law. Ergo, He is iuftified onely by faith in Christ.

In this diſiunctiue Syllogisme, they cannot find fault with vs for adding the word [onely] in the Conclusion; which was not in the Præmises. For Reason will teach them, that where two Tēarmes are immediately opposite, if one bee taken away, the other remaines alone. So that in euery diſiunctiue Syllogisme, whose Maior Proposition standeth vpon two Tēarmes immediately opposite: if one be remoued in the Minor, the Conclusion is plainly equivalent to an exclusiue Proposition. As if we argue thus. Eyther the wicked are ſaued: or the godly. But the wicked are not ſaued. Thence it followes in exclusiue Tēarmes, Therefore the godly onely are ſaued. Our Aduerſaries cannot deny, but that the Proposition [A Man is iuftified by workeſ, or by Faith,] consists of Tēarmes immediately opposite. For else they accuse the Apostle *Paul* of want of Logicke, who *Rom. 3.* ſhould conclude falsely, [A man is iuftified by faith without workeſ: if he be iuftified either by both together, or else by neither. Seeing then he oppoſeth Faith ad workeſ as incompatible, and exclude workeſ from Iustification: wee conclude infallibly by the Scriptures, That a man is iuftified by faith alone. This Argument not auoidable by any ſound as were, puts our aduerſaries miserably to their ſhifts. Yet rather then yeeld vnto the truth, they fall vnto their diſtinctions: whereby, if twere poſſible, they would ſhift off the force of this Argument. Whereas therefore the Scriptures oppoſe Workeſ and Faith: the [Law of Workeſ,] and the [Law of Faith.] Our [own righteousness which is of the Law]

Law] and the (Righteousnesse of God by Faith,) manifestly telling vs that we are Iustified, (Not by Workes, by the Law of Workes, nor by our owne Righteousnesse which is of the Law, but that we are iustified by Faith, by the Righteousnesse of God by Faith.) Our Aduersaries haue a distinction to salue this Matter withall. They say then Workes are of two sorts.

- 1 Some goe before Grace and Faith, and are performed by the onely strength of free-will: out of that Knowledge of the Law, whereunto Men may attaine by the light of Nature, or the bare Reuelation of the Scriptures. These workes or this obedience vnto the law, which a meere naturall man can performe, is (say they) that Righteousnesse which the Scripture cals our owne. By this kinde of Righteousnesse and Workes, they grant none is Iustified.
- 2 Some follow Grace and Faith: which are done by Mans free-will, excited and aided by the speciall helpe of Grace. Such Obedience and Righteousnesse is (say they) called the (Righteousnesse of God,) because it is wrought in vs of his gift and grace. And by this Righteousnesse a man is iustified.

By this Invention they turne of with a wet finger, all those Scriptures that we haue alleadged. Wee are Iustified (*not by the workes of the Law*,) that is, by the Obedience of the Morall Law, which a man may performe without Gods Grace: But we are Iustified by (*Faith of Christ*,) that is, by that obedience of the Morall Law, which a man may performe by faith, and the helpe of Gods grace. ^b Boasting ^b Rom.3.27. is excluded, saith the Apostle, by what Law? By the Law of workes, that is, by the Law performed by the strength of Nature? Nay, For he that performes the Law by his owne strength, hath cause to boast of it. By what Law then? By the Law of Faith, that is, by faith which obtaines Gods grace

to fulfil the Morall Law. Now he that obeys the Law

^{c Roma. 9. 31. 32.} by Gods helpe, hath no cause to boast. (^c *Israel which followed the Law of righteousness, could not attain unto the law of righteousness.*) Wherefore? Because they sought it not

^{Bellarmino that?} by Faith; that is, they sought not to performe the Law by Gods Grace; (*But as by the workes of the Law,*) that is, by

their own strength: Thus *Paul* desires to be found in Christ, (*not having his owne righteousness which is of the Law.*) that

is that righteousness he performed without Gods grace be-

fore his *Conversion*; But (*the righteousness of God which is by faith.*) i.e. That righteousness which he performed in o-

beying the Law by Gods grace after his *Conversion*. For

confirmation of this distinction, and the Interpretations

thereon grounded, *Bellarmino* brings three reasons to shew-

that when workes and faith are opposed: all workes of

the Law are not excluded.

1. Its manifest; Faith is a worke: and that there is a Law of Faith as well as workes. If therefore, *Rom. 3.* all workes, and all Law be excluded from Iustification: then to be iustified by Faith, were to bee iustified without faith.

2. Its plaine the Apostle, *Rom. 3.* intends to proue that neither *Jewes* by the ^a naked obseruation of the law of *Moses*: nor the *Gentiles* for their good workes, before they were ^b converted to the faith of *Christ*, could obtaine righteousness from God.

3. The Apostle shewes, *Rom. 4. 4.* what workes he ex-
cludes from Iustification, (*viz.*) such whereto wages is due, by debt, not by grace. Now workes performed without Gods helpe deserue ^c reward (*ex Debito*:) but workes performed by his helpe, deserue wages (*ex gratia*).

I doubt but (notwithstanding these seeming Reasons) the fore-named distinction and expositions of Scripture according thereto; appeare vnto you at the first sight, strange, vncouth, fair besides the intent of the *Holy Ghost*, in all those fore-

^{Bell. cap. 16.}

^a *Bell. lib. 1. c. 19.*

^b *Bee. Tom. 2.*
graft. 4. cap. 2.
que. 6. S. 15.

^c *Bell. c. 17. 19.*

fore-reckoned passages of Scripture. Let vs examine it a little more narrowly: and yee shall quickly perceiue; that in this *Schoole distinction*, there is nothing but fraud & shif-
ting. (By workes done, by the strength of Nature wee are not iustified. By workes done with the helpe of grace wee are iustified.) This is the distinction: resolue it now into these tearmes which are more proper, & it runs thus. (A man is not sanctified by those workes of the Morall Law which he doth without grace: but a man is sanctified by those workes of the Morall Law he doth by Grace.) Both Sentences are squint eyed, and looke quite awry from the Apostles ayme in this dispute touching Iustification. Is it his intent, *Rom. 3.* to proue that a sinner destitute of grace can-
not be made inherently holy, by Morality, or outward workes of Piety? or thus. That a Sinner cannot attaine to Sanctification by his owne strength: but he must attaine to it by the grace of God? Take a suruey of the Chapter, and follow the Apostles Argumentation. All both *Iewes* and *Gentiles* are vnder sinne, *verse 9.* therefore (*every mouth must be stopped*) and none can pleade innocency; (*and all the world must be guilty before God.*) and so liable to condem-
nation, *verse 19.* What followeth hence now? (*Therefore by the workes of the Law, shall no flesh be iustified in his sight,* *verse 20.*)

How strange were this Conclusion, taken in our Adver-
saries Construction. *Ergo*, By Obedience vnto the Morall Law done without grace no flesh can attaine Sanctification in his sight. For neither doth the Apostle speake of Sanctification, but of absolution as is apparent; All are sinners a-
gainst the Law, *Ergo*, by pleading innocency in the keeping of the Law, no Man can be wholly sanctified nor iustified nor absoluued from Blame in Gods sight. Nor yet will the Reason immediately annexed admit that glasse [*Workes without Grace*] *By the workes of the Law shall no flesh be iustified in his sight. Wt. y*] For by the Law commeth the Know-
ledge of Sinne] that is, *By the Law Men are convinced of*

Sinne, and declared not to be innocent. Which reason is not worth a Rush, according to our Aduersaries Construction. He that without grace shall doe the workes of the Law: he is not thereby made holy. Why? Because by the Law is the knowledge of sinne. The Law thus obserued tels him he is a sinner. In which reason there is no force, vnlesse it bee true on the other side. He that by the helpe of grace doth the workes of the Law, is thereby sanctified: because the Law thus kept tels him he is not a sinner, which is most vnture. In as much as not onely those which are destitute of grace; but those that haue grace also, and by the helpe thereof, keepe the Law in some measure, are by the Law notwithstanding convinced to be sinners. The Apostle yet goes forward. (*If we be not iustified by the workes of the Law, by what then?* He answeres, (verse 21.) *But now is the righteousnesse of God made manifest without the Law.*) We are iustified by the righteousnesse of God: But what is that? It is (saith the distinction) that obedience to the Law which we performe by Gods grace. A glosse apparantly false. For the righteousnesse of God here is a Righteousnesse without the Law: But obedience to the Law, though performed with grace, is a Righteousnesse (*with*) the Law; because tis the Righteousnesse of the Law. For tis all one, he that obeyses the Law by his owne strength; if he doe it ⁴ perfectly he hath the righteousnesse of the law, & he that obeyeth it perfectly, by Gods grace, hath still the same righteousnesse of the law, and no other. For so the Law be kept, it alters not the righteousnesse thereof, that we keepe it by our own strength, that wee haue of our selues, or anothers helpe that giues vs strength to doe it. For then that strength which he giues vs is our owne, Which point duely obserued cuts in sunder the sinewes of this distinction; for tis cleare the Apostle distinguisheth the Righteousnesse of the Law and of God as different in thir kindes: these make them to be one and the same thing, [Obedience to the morall Lawe] but done by diuers helps; one by mere nature: the other by Grace.

As Adam.

This

This is most contrary to the Scriptures, and specially to that excellent place *Rom. 10. 3. 4. &c.* where the Apostle shewing the difference betweene the Righteousnesse which is our owne or of the Law; and that which is the Righteousnesse of God or Faith: tels vs. The Righteousnesse of the Law is thus described [*Th Man that doth these things shall liue thereby:*] but the Righteousnesse of Faith speaketh on this wise [*whosoever beleeveth on him (i. e. Christ) shall not be ashamed.*] Can any thing be more plaine; then that the *Apostle*^a So Bellarmine opposeth heere [*Doing of the Law; and [Beleeuing] in* ^{cap. 19. answe-} *Christ: Not [doeing] the Law by our owne strength,* ^{ring that place,} *and doeing of the Law by [Gods grace.]*] These are ^{Gal. 2. [If right-} *Iesuiticall* ^{teousnesse be} *glosses that corrupt Apostolicall Doctrine, and by the Law,* ^{dyed in vaine]} *strangely peruert the worke of Christ in our Redemption then Christ* ^{faith: Nay, see-} *as if he had done no more for vs but this^a (viz.) procured* ^{ing we are im-} *that where as we could not liue by doeing of the Law* ^{stified by faith;} *through our owne strength: God will now aide vs by* ^{and workes sol-} *his grace, that we may fulfil the Law, and by that Legall* ^{lowing it,} *Righteousnesse obtaine *Iustification* and remission of Sinnen.* ^{Christ died to} *We abhorre such Doctrine, and doe reject as vaine and ima-* ^{purpose, that} *ginary that distinction whence such absurdities necessarily fol-* ^{God might} *low^b More^h might be sayed in confutation thereof, were* ^{giue vs grace} *it needfull: but we haue dealt long vpon this point, and tis so to be iusti-* ^{time to hasten forward. By the way vnto the Iesuits Argu-} ^{fied.} *ments in the de fence of this Distinction* We answere. *Workes with-*

I We confess Faith is a worke, and in doeing of it we obey the Law, because (as Saint John speakes) *John. 3. 23.* Why? because [*This is Gods Commandment, that we beleeeue in the name of his Sonne Iesus Christ.*], And therefore the Gospell is called because done [*The Law of Faith.*] because the promise of grace in *Christ* by natures is propounded with Commandment that Men beleeeue it. But now we deny that *Faith* iustifies vs, as 'tis a worke whi. h we performe in Obedience to this Law: It iustifieth ^{then Adam not} ^{the later: For} ^{the former far so} ^{all good works} ^{of the best are} ^{imperfect,} vs onely as the Condition required of vs; and an Instrument embracing *Christs Righteousnesse.* Nor can the contrary be proued.

2. The Jesuits are mistaken in the scope of the Apostle *Rom. 3.* whose intent is not to shew the *Iew* or *Gentile* could not attaine Sanctification without Gods grace ; by such Obedience to the Law ; as they could performe through the meete strength of Naturall Abilities. They affirme it strongly : but their Proothes are weake, being manifestly confuted by the whole File of the Apostles disputation , who clearely and plainly exclude both *Iewes* and *Gentiles*, from being Iustified by the workes of the Law without making mention or giuing the least Intimation , by what meanes these workes must be performed, whether without grace or by the Helpe of grace. Yea it had been quite besides his purpose so to haue done. For the Apostles argument is cleare as the Light; and strong as a threefold cord. All are Sinners against the Law, therefore by obedience vnto the Law, (Let Men performe which way they list or can, without grace or with grace) no Man is in Gods sight pronounced innocent,

3.

3. To the Last argument out of *Rom. 4.4.* we answere, The Apostle there proues : that the Faithfull , children of *Abraham*; are not iustified by workes. Because *Abraham* the Father of the Faithfull was Iustified by Faith ; and not by workes. Where wee affirme ; That the Apostle excludeth all the workes of *Abraham* from his Iustification: both such as he performed when he had no grace, and those he did when he had grace. For those workes are excluded wherein *Abraham* might glory before Men. Now *Abraham* might glory before Men as well in those workes which he did by the helpe of Gods grace: as those which he did without it. Nay more in those : then in these. As in his obedient Departure from his owne Country at Gods command ; his patient expectation of the promises ; his ready willingnesse euerto offer his owne Sonne out of Loue and Duty to God, his religious and Iust demeaning of himselfe in all places of his abode. In those things *Abraham* had cause to glory before Men, much more, then in such workes

as

as he performed before his Conuertion: when he serued oþer Gods beyond the Flood. Therefore we conclude that *Abraham* was Iustified neither by such workes; as went before Faith and grace in him: nor yet by such as followed after. This is mest cleare by the v. 2. [If *Abraham* were iustified by workes, he bath wherein to glory: but not with God.] Admit here the Popish Interpretation: and this speach of the Apostles will be falso. Thus [If *Abraham* were iustified by workes] that is by such workes as he performed without Gods gratiouse helpe [he bath wherein to glory] viz. before Men: but [not with God.] Nay, that's quite otherwise. For it's euident. If a Man be Iustified by obeying the Law through his own strength: he may boldly glory before God; as well as before Men; seing in that case he is not beholding to God for his helpe. But according to our doctrine, the Meaning of the Apostle is perspicuous. *Abraham* might glory before Men in those excellent workes of piety, which he performed after his *vocation*: and in mens sight he might be iustified by them. But he could not glory in them before God: nor yet be iustified by them in his sight. So then all workes what so ever are excluded from *Abrahams Iustification*: and nothing lest but Faith, which is imputed vnto him for Righteousesse; as it is v. 3. Whence it followes: That as *Abraham*: so all others are Iustified without all Merit, by Gods free grace and fauour. For so it followes, verse 4. 5. [Now unto him that worketh, the wages is not counted by fauour; but by Debt: but to him that worketh not; but believeth in him that iustifieth the ungodly, his faith is counted for Righteousesse.] These words runne cleare; till a Iesuite put his Foote into the stremme to raise vp the Muddle. To him that worketh] that is, which fullfilleth the Righteousesse of the Morall Law, [the wages of Iustification and Life] is not counted by fauour: but by debt] for by the perfect Righteousesse of the Law; a Man deserues to be iustified and sauued. [But to him that worketh not] that hath not fullfilled the righteousesse of the Law in doing all things; that are written therein:

[But believeth in him that iustifieth the ungodly] That is relyeth vpon Christ, who by his Righteousnesse obtained absolution for him (that is) Righteousnesse in himselfe.] His Faith is imputed for Righteousnesse] that is. He by his Faith obeynes Iustification in Gods sight: not by Merit of his owne, but Gods gratiouse acceptation of Christ's Righteousnesse for his.

But here our Aduersaries trouble the water by a false Interpretation: [To him that worketh] that is, say they that fulfils the Law by his owne strength. *Wages is not counted by fauour, but by debt,* but if he fulfill it by Gods grace, his wages is paid him by fauour, not of debt. Where vnto we reply: That 1 This glōse is a plaine corruption of the Text. For by workes in this fourth verse the Apostle vnderstands that kind of workes were of mention is made v 2 By which Abraham was not Iustified: and these as we haue shewed where workes done by the helpe of Grace not by the meere strength of Nature. 2 And againe for the Assertion it selfe, namely [He that fulfils the merrall Law by the helpe of Gods grace is iustified, by fauour not by debt] we say tis either a manifest falsehood or at best, an ambiguous speech. For tis one thing to bestow Grace on a Man to fulfil the Law: and tis another thing to Iustifie him; when he hath fulfilled the Law. If God should giue strength to a Man exactly to fulfill the Morall Law that were indeed of his free fauour and grace: but when this man, that hath receaued this strength shall come before God with the perfect Righteousnesse of the Law, pleading that in euery point he had done what was required God is bound in Justice to pronounce him innocent, and of due Debt to bestow on him the wages of eternall Life. Adams case is not vnlke to such a Man. For God gaue Adam what strength he had: yet Adam fulfilling the Law by that strength, should have merited Iustification and Life. Therefore when the Apostle speakeþ of all workes in the perfect fulfilling of the Law, he saith, that [to him that worketh] *Wages is not counted by f*auour

neur but: but by debt: he speaketh exactly, and the *Iesuits* in excluding workes done by Grace comment absurdly. Thus much touching the third point concerning Mans Justification by Faith alone: as also of the first generall Head promised in the Beginning. Namely, the condition required of vs vnto Justification (viz.) Faith.

SECT. 3. CHAP. I. *Of the righteousness whereby a man is justified before God.*

That it is not his own inherent in him. *He doth not come to me selfe: that in this life no man hath beene yet so to know as to say, a *feeling of holynesse inherent in him.**

Proceede vnto the second Generall, of the Matter of our Justification vnto us: we are to enquire what Righteousesse it is, for which a Sinner is Justified in Gods sight. Justification and Justice are full coupled together; and some Righteousesse there must be, for which God pronounceth a Man Righteous: and for the sake whereof he for Giveth vnto him all his Sinnes. Not is a Sinner just before God because Justified: but he is therefore Justified because he is some way or other Just. *The 2 Generall Righteousesse for which a Man can be Justified before God heads.* is of necessity one of these two.

1. *Either inherent in his owne Person and done by himselfe,*

2. *Or inherent in the Person of Christ: but imputed vnto him.*

A Man is Justified either by something in him and performed by him: or by some thing in another performed for him. The wisedome of Angels and Men hath not bin able to shew vnto vs any third Meanes. For whereas it is affirmed by some that God might haue reconciled Mankind vnto himselfe by a free and absolute pardon of their Sins without the interencion of any such Righteousesse, either in

Sect. 3. c. 1.

1.

2.

when Ychies or in Christ wheteby to procure it: to that we say That God hath seene it good in this matter rather to folde with his owne most wrytten Booke Statutes; then these Meanes foolish Directions. Tis to no purpose now to dispute what God might haue done, whether God by his absolute omnipotency could not haue freed Men from Hell, by some other Meanes without taking satisfaction for Sinne from Christ: whether God ought not to haue the same priuilege which we giue vnto any mortale King, freely to pardon a Rebelle, and receaue him to fauour, without consideration of any goodnesse in him or satisfaction made by him, or ano for him? Or, whether Simeon did make such a deepe wound in Gods Justice and Honour, that he cannot with the safegard of either passe by it without amendes. Such questions are these late vaine and curiositie prosecuted by idle and vnsympathisant Men, who notwithstanding vying the Riches of Godes iustitiae and grace in that course of their Redemption did God haue followed? would accuse God of Injustice, for making much adoe about nothing, & teach him to haue godly more compendious way to worke, then by sending his breue sonnes to abyde vnto this Criticisnes upon Gods iustitiae & wondroul proceeding in Mans Ro deuotion, we leave vnto farrre and vnbriables with their chalengeours, dib isdour partis perverted subtration, and to vnderstand what God hath: not tell him what he might or shoule haue done. According to which course of his nowe revealed will we know that God hath declared his euerlasting hatred against Sinnes as that thing whiche most directly and imme diately opposeth the Holynesse of his Nature, and the iustice of his Commandement. We know that for this hatred which God beareth to Sinnes his creatures shal be ablye to stand in his sight without being cast along by the Fire of his fierce wrath. And therefor before reconciliation it was needfull Satisfaction shoulde be made: where offence had bin gitten. Which seeing that could not effect by himselfe, God thought vpon godly iugement to provide a Mediator, whereto shoulde inde

^a Lubbertus de
Christoservator
lib. 1. cap. 1.

Psal. 35.
Heb. 1.

peace betweene both. So that what euer may be imagined of possibility of other meanes to bring man to Life: yet now wec know that *sciporit*, *Thus Christ ought to suffer*, *Luc. 24. 26*: and that it (*Behoved him to be like vs that being a Faithfull high Priest, he might make Reconciliation for our dines.*) *Heb. 2. 17*. Leaving then this new way to Heaven never frequented, but by Imagination; let vs follow the old wayes of *Justification* that the Scriptures haue discouered vnto vs: which are two and no more. Either by our owne Righteousnesse and workes or by the Righteousnesse & workes of another (*viz.*) *Christ*. The former is that way whereby Man might haue obtained *Justification* and life, had hee not bin a Sinner. But now, Man, that is a Sinner, cannot be *Justified* and *sained*: but onely in the later way (*viz.*) by the Righteousnesse of *Christ the Mediator*.

This *Divisio* *verda* *is* of most infallible certainty and soveraigne consolation vnto the conscience of a Sinner: as shall appeare in the proesse of our Discourse wherin we shall sustaine oure owne Righteousnesse; that so in the second place we may [establish the Righteousnesse of Christ] as the cheyle Matter of our *Justification* in Gods sight.

By our owne Righteousnesse we dyndering that the A. apostle doth *Roman. 10. 3* *The Righteousnesse of the Law or of workes* [which is twofold. *1. The fulfilling of the Law whether by the Habitsall Holynesse of the Heart or by the Actual Justice of good workes proceeding thereon. For the Law requires both.* That the Person be *Holy*, emlued with all inward qualities of *Harity and Justice*] and that the workes be *Holy* being performed for *Matter* and all the *Circumstances*, according to the *Commandments*.

2. *The satisfying for the Breach of the Law.* For he that makes full satisfaction to the Law, which is broken, is afterward no debtor to the Law: but to be accounted *Just* and no *Violater* thereof. We must now enquire touching these two: whether a Man can be *Justified* by his owne Obedience

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Obedience to the *Morall Law*. Secondly, Whether he can be iustified by his owne *Satisfaction* for *Transgression* of the *Morall Law*. Concerning which two *Queres*; we lay downe these two Conclusions which are to be made good.

1. *No Man that is a Sinner is Iustified by his owne Obedience to the Morall Law.*
2. *No Man is Iustified by his owne satisfaction for his Transgression.*

For the former. It is the Conclusion of the Apostle *Rom. 3.20.* Therefore by the workes of the Law shall no flesh be *Iustified in his sight*] which we proue by these Arguments.

Arg. The first shall be that of the Apostle in the forenamed place which stands thus.

Whosoever is a Transgressor of the Morall Law: he cannot be Iustified by his Obedience thereto.
But every Man is a Transgressor of the Morall Law. ergo, No Man can be Iustified by his obedience thereto.

The *Maior* is an vndeniable *Principall in Reason*. It being a thing Impossible that a party accused as an offender should be absolued and pronounced innocent by pleading Obedience to that *Law* which he hath plainly disobeyed. Wherefore the Apostle takes this *Proposition* for granted in these words of his [*For by the law commeth the Knowledge of Sinne*] v. 20. That which conuinceth vs to be sinners: by that tis impossible we should be declared to be righteous. that *plea* wilneuer quit vs; which proues vs guilty. Yea twere not onely folly, but madnesse to alledge that for ones iust excuse which it selfe is his very fault whereof hee is accused. The *Maior* then is certaine.

The minor is no lesse. (viz.) *That every man is a transgressor of the Morall Law*) If any Sonne of *Adam* will deny this, his owne conscience will giue his tongue the Lie: and the *Scriptures* will double it vpon him. Which hauing con-

cluded [^a all vnder Sinne] averre. That ^b [If we (an A-
p^cle not excepted) say We haue no sinne we deceaue our selues
and the truth is not in vs.] Yea (If ^c we say we haue not sinned, ^a Rom. 3.
we make God a lier, and his word is not in vs] The conclusion
then is vnsallable (That by the Obedience of the Morall
Law, no Man shall be iustified [that is] quitted & pronounced
innocent before Gods iudgment seate.) This Aposticall argu-
ment viterly ouerthrowes the pride of Man in seeking for
Iustification by the Law : and it is of so cleare euidence, that
the Aduersaries of this Doctrine cannot tell how to avoide
it. But, for as much as many exceptions are taken, and shifts
sought out, for the surher manifestacion of the force hereof
against gainsayers of the truth: it will be requisite to exa-
mine there euasions. Which we shall doe in the next argu-
ment. Which is this.

² *Whosoever hauing once broken the Law & can never* ² Argument.
after perfectly fullfill it: he cannot be iustified by his
obedience thereto.

But Man hauing once broken Gods Law can never
after that perfectly fullfill it. Ergo, Man cannot
be iustified by Obedience of the Law.

The Maior of this Argument is framed vpon another
ground then the former & opposed vnto that erroneous te-
nent of our Aduersaries. [That howsoever a man be a sinner
against the Law, yet neurthelesse afterward he may be iustifi-
ed by his obedience of the Law. Because God for the time
following, giveth him grace perfectly to fullfill it.] Which opini-
on is directly contrary to the reason of the Apostle which
is: [That once a sinner, and alwayes uncapable of Iustification
by the Law: for how should the Law declare him innocent that
hath, though but once transgressed against it.] Hee that hath
stollen in his yowth, and ever after liued truly and iustly, can
never quit himselfe in Judgement from the guilt and punish-
ment of thee every by pleading, he hath kept the Law in his
latter Times. Obedience that followes after, iustifies not
from the guilt that went before. As we shall see more here-
afer

after in the point of Mans *satisfaction*. But let vs grant that the Law though once broken, yet afterwards fullfilled would iustifie a Man: we here defend the *Minor* (*That Man having broken Gods Law, can never afterwards perfectly fullfill it*) and so by that meanes also he is excluded from Iustification by it. This *Proposition* the *Romanists* will not yeeld to, with out strong proote: Let vs explaine it and confirme it. The *Proposition* may beset downe in these termes [*No Man whosoever can perfectly fullfill the Morall Law in this Life*] Man heare we consider in a two-fold estate of Nature of *Grace*. Touching man in the estate of nature, it is agreed on both sides that the keeping of the Law is utterly and *absolutely impossible* vnto him. But concerning Man regenerate and iustified, they of *Rome* affirme he may keepe the Law: wee of the Reformation granting that *absolutely* it is not *impossible* (for we will not say; but God might if he saw good bestowne such perfection of grace vpon a Regenerate Man, that afterwards he should liue without all ~~S~~ * e, and be translated to Heauen without death) yet, according to the order which God now holdeth in bringing Man to salvation; we deny that there euer was or euer will be any Mortall Man that hath or shall perfectly fullfill the Righteousnesse of the Morall Law: This shall appeare vnto you, by parting the Righteousnesse of the Law into its branches, whereby you may see what it is to fullfill the Law, and how impossible it is so to doe.

The Righteousnesse required by the Morall Law is of two sorts.

I. *Habituall*, in the inherent holiness of Mans whole person, when such gratiouse Qualities are fixed and planted in every faculty of soule and Body: as doe dispose and incline the Motions of both onely vnto that which is confor-mable to the Righteousnesse of the Law. That such Righteousnesse is required by the Law, is aplaine Case and confes-sed; That which commands the good, or forbids the euill action; doth command the vertuous and forbidd the vicious

Habit

Habit too. He that lookes for purity in the streame, cannot but dislike poyson in the Fountaine: and God that commands vs to doe good, bids vs also to be holy; nor can wee doe the one, vniuersall we doe the other. And therefore the Apostle ioynes both together. [*The end of the Commandement is loue, (but where ?) out of a pure heart.*] 1 Tim. 1. 5.

Pure in heart
vndefiled in
theway.

2. *Actuall*, In the exerice of all good workes enjoyed by the Law, and forbearing the contrary euill workes. Whether these good or euill workes be inward in that *spirituall obedience* which the Law required; (viz.) in the right ordering of all the motions of our soules, that every one of our *Thoughts, Imaginations, Purposes* of our minde, and all the secret *workings and stirrings* of our affections, be altogether employed vpon *Piety and Charity*, not so much as touching vpon any thing, that is contrary to the loue of God, or our neighbour. Or, whether these good and euill works be outward in the *bodily obedience* vnto the Law, in doing all and euery externall dutie of Religion towards God: of *Justice and Mercy* towards man; and in leauing vndone the contrary.

Further this *actuall righteousness* of the Law is to bee considered two wayes:

1. As it respects all the Commandements, and so that righteousness is onely perfect, which fulfils all and euery particular precept of the Law.

2. As it respects any one Commandement, or any one dutie therein contained. And so we may call that righteousness perfect, which exaclty performes any one point of the Law, though it faile in others.

So you see what is to be done of him that will perfectly fulfill the Law: let vs now see whether any man can doe so, or no. We say no man can doe it; and we make it good in the confirmation of these three Propositions.

1. *No man in this life hath perfection of grace and holiness inherent.*

1

2. *No man in this life can fully obserue all those good workes* 2 Cap. 2.

K works

workes both inward and outward which the Law requires.

3 Cap. 3.

3 No man in this life can performe any one particular good worke so exactly, that in every point it shall answer the rigor of the Law, and Gods seuerre judgement.

I.
Proposition.

For the first we prove it by this Argument.

Where sinfull corruption remaines in part, there inherent holiness is not perfect.

But in every Man during this life there remaineth sinfull corruption. Ergo, In no man is there, during this life, perfect inherent holiness.

The maior is without exception. For he that is part bad and sinfull, tis not possible, he should be totally good and holy.

The minor is most evident by Scriptures and each Mans experience and reason it selfe. Gal. 5. 17. The Apostle describes the Combat that is betweene the flesh and the spirit, (that is) betweene corruption and grace, in a man regenerate. [The flesh lusteth against the spirit, and the spirit against the flesh: and these two are contrary one to the other, so that ye cannot doe the same things that yee would.] Who can say that holiness is perfect in that man, in whose corruption of Nature, not onely troubleth, but hindreth grace in its holy operation? Shall we say this contention lasts but for a while after a man is newly regenerate: but in successse of time the Spirit gets an absolute victory, corruption being not only ouermastered; but also annihilated? If we say so, experience will accuse vs, & conscience will judge vs to be Liars. Where is that man, and who is he named, that can say, he findes no rebellion or distemper in his affections or desires, no disorder in any motion of his soule: but that all within him is sweetly tuned vnto obedience, without iarde and discord arising from corruption? Certainly that humble confession of a most holy Apostle, may cause blushing in any such proud Institiary. Had Paul the body of sinne in him, and hast thou none? He fights and wrestles, [against the Law in his members,

bers, rebelling against the Law of his mind.) yet he is so checkt and mated by it, that [*He can neither doe the good hee woulde, nor auoid the euill he woulde not, when hee woulde doe well, euill is still present with him.*] And so tedious is this toyle vnto him; that he complaines of it at the very heart, and cries out bitterly for helpe in this conflict. Whereupon though he haue helpe from God through Iesus Christ, yet hath hee not full deliuernace from this inherent corruption; but is faine to conclude in this pittifull manner, [*So then I a my selfe in my a Aut^o-d^o minde serue the law of God: but in my flesh the law of sinne.*] even I my selfe. Euen *Paul* serues God in the better halfe of him: doe what he can, sinne will haue a place in his heart, & a part of his seruice, though he be vnwilling to yeeld it. If any will compare and preferre himselfe to this holy man: he may prooue himselfe prouder, but better then him he cannot. Tis arrogance for a simple Fryer to claime perfection, when so great an Apostle disauowes it. He that will not acknowledge that corruption in himselfe, which *Paul* (in the name of all) confesseth in his owne person; tis not because such a one is more holy then the Apostle: but because he is ignorant, and sees it not; or high-minded and scornes to be knowne of it. Furthermore, Reason confirmes what Scriptures and expe-rience doe witness; (viz.) that sinfull corruption will hang fast vpon vs vnto our dying day: for if we suppose an vtter abolishment of sinne and corruption in our Nature; it must needes follow, there will never be any sinfulness at all in our workes and liues. Where the Habit is perfect, the Action is so too: and a sweet Fountaine cannot send forth bitter waters. Wherefore seeing not the best of men can liue without manifold actuall sinnes: It is apparent, that this ill fruit comes from a bad humour, in the tree, and this defect of actuall obedience, comes from the imperfection of habitual holinesse. This is sufficient for Iustification of the truth of our first Proposition [*That inherent holinesse in this life, is not perfect;*] Because tis alwayes coupled with some sinfull corruption.

But here our Adversaries cry out with open mouth, that
^b Decan. Tom. 2. tract. 4 cap. 2. Quest. 1. Q. 3. we maintaine monstrous propositions. Namely ^b That there
 is no inherent holinesse in a man that is iustified, that after Iu-
 stification, a man still remaines a sinner and vnjust. That in
 Iustification, sinne is not abolished, but onely couered with
 Christ's mantle. Thence they fall to their Rhetorick, That all
 Calvynists are but painted Sepulchers, faire without full
 of rottennesse within. Like foolish Virgins that haue no oyle of
 their owne: But thinke to be supplyed by that of other folkes.
 Like Wolnes in a Lambes skinne, which hides, but takes not a-
 way their rauening and fierce nature. Like a leproous person in
 fine clathres; that lookes to be favoured and imbraced by his
 King, because his is well apparelled. For this is (say they)
 to teach, That a Man iustified is yet a sinner in himselfe. That
 corruption, filthinesse, and uncleannesse remain in him, when yet
 in Gods sight he is accounted pure and cleane, because hee bath
 hid himselfe under the cloake of Christ's righteousness.
 Whence also they tell vs it well follow, Wee make Christ's
 body monstrous, a holy, beautifull head ioyned to filthy leproous
 members. Christ's marriage polluted; A most holy and faire
 Bridegrome coupled to a foule deformed Spouse.

To this we say. Truth is modest; yet shee will not bee
 out-faced with bigge words. Their eloquence hath flande-
 red; partly vs, partly the truth. Vs, in that they affirme we
 deny all inherent righteousness in a person iustified, which is
 an impudent calumny. The truth, in condemning that for an
 error which is saected verity, taught ys by God in the Scrip-
 tures, (viz.) That a person iustified, is yet after that in him-
 selfe in part sinfull. This we still teach and maintaine for a
 truth, firme as the foundation of the earth; that cannot bee
 shaken; namely, That although a Iustified person is by the
 grace of the Holy Ghost dwelling in him made inherently holy:
 yet this sanctity is not that perfect purity of the heart, which the
 Law requires, because some degrees of impurity and corrupti-
 on doe dwell in him till death. And therefore the most iusti-
 fied person liuing, is yet in himselfe partly sinfull and vnjust;

but the sinfullnesse is pardoned vnto him in C H R I S T.

Against this the Romanists contend, labouring to proue, that in him that is iustified. Sinne doth not remaine at all: but is vt. erly abolished. They proue it by such Arguments as these.

1. The Scriptures testifie, That Christ is the ^c Lambe of God, that taketh away the sinnes of the world. That Hee was ^c John 1.29. offered to take away the sinnes of many. That in Repentance, ^d Heb. 9.28. our sinnes are ^c blotted out. That God will subdue our ini- ^c Acts 3.19. quities and ^f cast our sinnes into the bottome of the Sea; in al- ^e Εἰς τὸ οὐρανόν, &c. lusion to the drowning of the *Ægyptians* in the red Sea. ^f Micah 7.19. Wherefore if sinne be taken away, blotted out, drowned in the Sea, like the *Ægyptians*: then sure it is abolished, and remaines no longer.

2. They proue it from the Properties which are ascri- ^{2.}
bed to Sinne; as namely these.

1. Sinne is compared to spotts, staines and filthynesse: but from thence we are washed by the pow- ^a Ezek. 16.25.
ering on of (cleane ^a water) vpon vs; and by the (Blood of Christ.) ^b Apoc 1.6.

2. Sinne is compared to Bonds, Fetteres, & the Prison, ⁱ Iohn 1.17.
whereby we are holden captiue vnder the power of Satan: Now Christ hath broken these Chaines and opened these prison doores, hauing (deliue- ^c Col.1.13.
red us ^c from the power of darknesse) and (redeemed ^d Tit.2.14.
us from all iniuity) & (made us free ^c from Sinne ^e Rom.6.18.22.
to be come the seruants of Righteousnesse.)

3. Sinne is compared to sicknesse, diseases, & wounds. Now God is the best Phisition, the most skilfull Chirurgian: and where he vndertakes the Cure, he doth his worke throughly: he cures all diseases and each on perfectly. He doth not spread on a sick Man a faire Couerlid, or couer a festred wound with a faire cloth, as *Calvin* imagines: but by a purgatiue potion he expelles the disease; by a healing plaister he cures the wound. So that there is

not left, nor corrupt matter, nor dangerous sore, that can proue deadly according to that *Rom. 8. 1.* (*There is no condemnation to those that are in Christ Jesus.*) that is. There is no matter at all for which they deserue Condemnation, as those expound.

4 Sinne is likned to death, may it is the *spirituall Death* of the Soule. Now he that is iustified is restored to *Spirituall Life*, and where *Life* is there death is quite taken away, seing a Man cannot be aliue and dead both together. Wherefore the Apostle saith *Rom. 6. 6.* [*Our old Man is crucified with him, that the Body of Sinne might be destroyed, that hence forth we might not serue Sinne.*] and *v. 11.* (*We are dead unto Sinne.*)

Hence they conclude.

If the filthinesse of sinne be washed away, the Chaines of sinne broken, the Diseases and hurts of Sinne healed, the Death of Sinne abolished: then it followes, that Sinne is quite extinguished, and remaines no more in those that are iustified.

3.

Hsb. 4.14.

They argue thus. If Sinne remaine in those that are iustified and be onely couered: then God either knowes of the sinne or knowes it not. To say he were ignorant of it were *blasphemy* (*all^h things being naked and bare before his eyes.*) If he know it, then either he hates it or he hats it not. If he doth not hate it how doth the Scriptures say true that he is a (*God that hateth Iniquity.*) If he do hate it the certainly he must punish it: God cannot see a fault and hate a fault but he must also punish it to. If he punish it, then he which is iustified shall yet be condemned which is absurd.

Vnto these *Arguments* we answeie. Vnto the two former thus. When we say *Sin* remaines in a Man regenerate and Iustified we must distinguish the ambiguity of the word *Sin*. In *Sin*, to vse that distinction which is authenticall with our Aduersaries; There are three things.

1 *The offence of God, which is the fault.*

2 *The*

2 The obligation unto eternall punishment, which is the guilt.

3 The staine or pollution of the soule, (viz.) the inherent vitiuous inclination of it unto euill. From whence the fault committed first issued, and which by committing of the fault is augmented. For euill once committed leaues a further pronesse in the heart to doe it againe. This we call the corruption of Sinne.

Thus then we answer. Sin doth not remaine in those that are iustified, & regenerate in the two first respects, viz. of the fault and the guilt, both which are take away by the death of Christ. But Sin doth remain in the regenerate according to the 3 respect, (viz.) the vitiuous quality and corruption thereof, inherent in the soule: We shall explaine these answeres, and apply them to the Arguments. We say then; That the fault & guilt of sinne in the regenerate, is vtterly abolished by the death of Christ. Which we doe not take in such a sense as this. That in a man regenerate there is not at all any one fault or guilt to be found, for to say that a man regenerate, when he sinnes, were neither faulty nor guilty, were a grosse vnruth, seeing tis impossible that man should sinne, yet God not be offended; that man should sinne, and yet not be guilty, and deseruing eternall death. Wherefore we confess that in the holiest of men, if they sinne, there's a true fault, and God is displeased with it; there is also true guilt, and for it they deserue to goe to Hell. But yet this truth also must be acknowledged withall, that all faultinesse and guiltinesse are quite abolished and taken away from them by Christ, because that both are pardoned vnto them. God is offended; but yet they seeke not the wofull effects of his indignation: because in Christ hee is graciously contented to be reconciled with them. Againe they haue deserued everlasting death: but they come not to the paines thereof, becaute freed from the punishment by Christs satisfaction. Thus then we understand the first part of the answere. That

the fault and guilt of sinne is vtterly abolished, that is, totally pardoned vnto the Regenerate, by meanes of Christ, so that no finall eternall punishment shall befall them therefore. The other part. That Sinne (*in the vitiuous quality and corruption if it remaine in Men iustified*) we understand

* Rom. 6.12.14 with this necessary ^a Limitation, That it remaines in them not in its power and strength: but in its Being and Life. It hath *vitaliam*: but not *Regnum*. It reignes where there is no Grace at all: but it liues euен where Grace is. which though it mightily abateth power of it: it cannot vtterly destroy its being. Hence now its easy to vnty the *Argumēnts*. Sinne is taken away, booted out, drowned in the bottome of the Sea, in regare of those mischieuous effects which sinne would haue brough on vs: God is reconciled, the obligation, to punishment cancelled; and all the power, force, & strength of Sin defeated; So that like the dead Egyptians they can no longer pursue the *Israelites* to annoy them, nor shall stand vp as an aduersary in iudgment to condemne vs. The *Guilt* of Sinne is washed away totall by the blood of Christ: the filthynesse of corrupted Nature is in part by Degrees cleansed by the *Spirite of Christ* powred on vs in his sanctifieing Grace. The Fetteres and bonds of Sinne, whereby we were held in bondage vnder condemnation, these are quite broken asunder: but those chaines, whereby with *Paul, Rom. 7* (*we are led captive*) to disobedience are some broken, all weakened. We are freed from the power of *Satan* and feare of Hell: but not wholly freed from Sinne, whereby we are often captiues against our will. Sinne is a sicknesse, and God is the Phisitian; a wound, and God is the Chirurgian, true: but the cures neither perfectly, yet correct that word. He cures our sicknesse and sores perfectly: but not suddainely, where he begines the worke he will finish it: but he will not doe all in a day. The cure begins and goes onward to perfection during this life: but tis never finished till after death. *He forgives b all our iniquity and that's done euentrely and totally [and healeth all our infirmities]:* but

but this is by degrees, not all at once. In which course God hath no cause to feare the censure of a Jesuite for vnskilfulness, nor stands he in need of Mans counsaile, for prescription, nor Mans helpe to hold his hand in working, if the Cure goe on more slowly then our foolish hastinesse thinkes fit. That's fit and best what God thinkes so: and if we count him faithfull and wise in his art; tis our duty to take his aduice: but saucy presumption to giue him any. Lastly, where Sinne is said to be the (*Spirituall Death of the Soule*) and so Life being restored in Iustification Death must needes be quite abolished: the weaknesse of this Argument appeares streight, if the *metaphoricall* terme be chan- ged into *proper*. The death of Sinne is either the Separation of all grace from the Soule, or the Separation of Gods Fa- vour from the Soule. We are dead in trespasses and Sinneres both waies: In regard that in the state of vngeneration the Soule is utterly destitute of all Grace and goodnessse: and also be cause in that condition it is liable to eternall Death. Now the Death of Sinne that is eternall death in the perpetuall Losse of Gods fauour this is cleane taken a way from him that's regenerate. Christ by his death hath purchased to him Life and immortality. But touchiug that other; (death (that is) the want of all inherent Grace in the Soule) They say. That in Regeneration Grace and Ho- lynesse is restored to the Soule, yet not so perfectly as to abolish euery degree of Sinnefull Corruption. Before Re- generation the Soule had no grace atall and so was utterly dead but it followes not, That therefore in Regeneration, it hath all grace giuen it in all perfection, and so made per- fectly aliue: what euer harshnesse there is in the Meta- phore, the plaine termes in this case are smooth enough. A Man may be at once aliue and dead, that is, at once a Man may bee partly holy, and partly sinnefull. [*Our old Man is crucified with Christ vpon whose Croffe it receaued a deadly wound; (because Christ by his sacrifice hath pro- cured the sending of the Holy ghost into the hearts of the*

Elect; who by sanctifying them, abolished their naturall corruptions by degrees. [*That so the body of sinne might be destroyed,*] that is, not presently annihilated: ~~retrahit~~ made of no force and strength, made vnable to worke strongly in vs. [*That henceforth we might not serue sinne.*] Though alwayes we should haue sinne in vs. So are we [*dead to sinne*] not as if sinne were utterly dead in vs; or had no more workeing in vs, then it hath in a dead carcase: but because the guilt of sinne is fully taken away, and the power of sinne hath receiued a deadly wound, doth bleed out some of its life now, and shall infallably bleed out the last drop of its life hereafter.

Vnto the third Argument, we answere thus, That the Hornes of those *Dilemma's* be made of wood, and may be easily battered. We say then that God sees and knowes the sinfull corruption which is in the regenerate; for wee cannot assent vnto that wilde and franticke imagination of some; who haue troubled the quiet of some places in this Land, by preaching that God doth not, nay cannot see any iniquity or matter of blame, in those that be in Christ Jesus. We beleue that nothing is hid from his eyes: nor be our sins lesse visible to him then our graces. God knowes what sinnes his chil-
dren commit, he iudgeth them to be faults, and such as deserue his infinite wrath. Yea, to goe further, as hee sees the sinne of the regenerate: so he hates it with a perfet hatred; it being impossible, that his pure eyes should behold impurity and loue it. But now what followes hence? If he see it and hate it, then he cannot but punish it. True, that conse-
quence is certaine. But whats next? If God punish that sinne which is in the Regenerate, how then is their sinne con-
uered and their iniquities forgiuen? How doth hee account them Iust, whom he knoweth and punisheth for vniust? Here's a *Sophisme*. He sees sinne, and hates sinne, and punish-
eth sinne of the Regenerate: Therefore he punisheth it in, and vpon their owne persons. Thats a *non sequitur*. Hee punisheth it, but tis in the person of Christ [*who hath troden*

the Wimpresse,] of the fierce wrath of God conceiued against all sinfullnesse whatsoeuer in his Elect : by which meanes his haate towards the sinne of the Regenerate, is fully satisfied, and also his loue towards their persons procured. He graciously passeth by their iniquity, pardoning vnto them what he hateth, and hath punished in Christ ; in which respect he may be truly said not to see that sinne in them which he will never punish in them, and to couer that sinne which shall never bee layed open in iudgement against them.

C H A P. II.

No man can perfectly fulfill the Law in performing all such workes, both inward and outward, as each commandement requires, against which truth Popish Obisitions are answered.

And thus much touching the first Proposition and the first point wherein Man falleth short of his Obedience to the Morall Law, (viz.) in the imperfection of habituall inherent holinesse.

We goe on vnto the next Proposition, touching Mans actuall Obedience vnto the whole Law. Where we teach,

That no man can perfectly obey the Law in performing all such workes, both inward and outward, as each commandement requires.

A man would thinke this point needed no other proofe but onely experiance. In all the Catalogue of the Saints, can you pricke out one that after regeneration, never committed sinne against the Law ? We shalke kiss the ground he treads on, if we know where that man haunts, who can assure vs that since his conuersion he never brake the Law. Shall we finde this perfection in a Monkes Cell, or in a Hermits Lodge, an Anachorites Mue, vnder a Cardinals Hat, or in the Popes Chair? All these are Cages of vna-
2 Proposition.

nesse, not Temples wherein dwells undefiled Sanctity. Neuer to sinne ; thates a happinesse of Saints and Angels, with whom we shall hereafter enjoy it : but whilst we are mortall we can but wish for it. [*Thy Law, (saith David) is exceeding large.*] It compriseth in it not a few, but many and manifold duties. Good workes are by a kind of *Popish Solœcisme* brought to a short summe *Prayer, Fasting, and Almes-deedes.* These are eminent among the rest : but not the hundredth part of the whole number. There is besides a world of duties enioyned, and as many sinnes forbiddene : each Commandement hath it severall Ranks, euery duty its manifold Circumstances ; to reckon vp all, were a businesse which the wit of the subtlest Iesuite, or the profoundest Diuine could hardly master. To performe them is a taske, which is beyond the strength of the holiest Man, who in finding it a great difficulty to doe any one well, would forthwith judge the performance of so many an impossibility. But if this suffice not ; we haue expreſſe Scriptures to proue that no man doth actually obey the Law in all points. Such places are these : *Munus tuum iniquum finit omnes*

- 1. (1) *1 Kings 8. 46.* *There is no man that sinneth not.*
- 2. (2) *Eccles. 7. 20.* *For there is not a just man upon earth that doeth good and sinneth not.*
- 3. (3) *James 3. 2.* *In many things we offend all.* *O ille Se*
- 4. (4) *1 John 1. 8.* *If we say that we haue no sinne, we de-
ceiue our selues, and the truth is not in us.*

Whence we conclude, that [*de facto*] neuer any man did keepe the Law : but brake it in some, yea, in many things. And therefore we say that the dispute of our Aduersaries, touching the possibility of keeping the Law, vanishes to nothing. For seeing no man hath, or will ever actually keep it (as the Scriptures witnesse) to what end serpes all the quarrelling and dispute about the possibility of keeping it. No man shall be iustified by the Law, because he hath a power to keepe it if he list : but because he hath actually kept it. Whence it is manifest that the reply of our Aduersaries is ridiculous.

ridiculous. No man indeed doth keepe it; but yet they may if they will. For, what is that to Iustification? Can a man that is regenerate be iustified by his obediency of the Law, when yet after his regeneration he doth not keepe it? v. 2. And againe. How know these men that there was, or is, such a power in the Saints to keepe the Law, when yet the world never saw it brought into Act? Is it not more probable that what never was nor will be done, never could nor can be done? Were they all idle, and did not doe their best endeauour? Tis true, none doth so much good as hee shoule and might; but yet tis a sharpe censure to say that none would put themselves forward to the vtmost of their might. What shall be said of Saint Paul? (Phil. 3.12.) He confesseth that himselfe was not yet perfect; but that hee fought after it. How? negligently? No, with great diligence and intention. Hee followed after. [Διόκει δέ] v. 12. and that eagerly. Reaching forth to catch the things that were before vs; φέρειν επερδεινότα περιβορεος, v. 13. And preffing towards the marke, καταπέτασθε διάκονον, v. 14. Here was diligence, and we cannot say that Saint Paul did not doe his best. Did Paul then fulfill the Law? It seemeth so, for here we see he was willing, and in another place Bellarmine tells Lib. 4. cap. 20. vs he was able, for so we haue it, Phil. 4. 13. I can doe all things through Christ that strengtheneth me: that is, fulfill the Morall Law by the grace of Christ. Now if hee were willing and able, then certainly hee kept it. Nay tis certaine he did not keepe it. Witness the Testimony of himselfe. I doe not the good things which I would: but the evill which I would not, that doe I. Rom. 7. 19. Where is the fault then? In the Apostles will? No, Tis plaine he would haue done it. Was then in his ability? Yea, this was it. To will was present with him; but he found no meanes to performe that which is good. v. 5. 6. 8. I as yet haue not

The Iesuite then abuseth vs with a false exposition of that place to the Philippians interpreting it of the Apostles ability to performe the morall Law, which himselfe meant

meant concerning that strength where with Christ enabled him vnto contentation and patience in all conditions what soever. Paul was able to beare all afflictions patiently, to vse prosperity soberly: but to fullfill the Law in all things perfectly he was not able. And if he were not, who is? We conclude that the actuall Obedience of the morall Law in fulfilling all the commandements exactly, is impossible to a regenerate Man in this Life. Let vs now take a short survey of our Aduersaries Arguments whereby they would proue That actuall obedience to the whole Law is not onely possible: but also very easy to the regenerate and Iustified. They are those.

Bell.lib.4.de Iust.
cap.1.10.11.
12.13.
Becan.tom.2.
tract.4.cap.4.
quest.1.
c. Capitul.

That burden which is light may be carried without shrinking vnder it, that yoake which is easy, is worne without paine; those commandments which are not burdensome, may be obserued without difficulty. But such is the morall Law. [My yoake is easy and my burden light] Mat. 11. 30. [This is the loue of God that ye keepe his commandments, and his commandments are not grievous.] 1 John 5. 3. Ergo, The Morall Law may be easily obserued.

To this we answere, That the place of Matthew is to be understood not of the Morall Law: but of the yoake and burden of the crosse and afflictions which euery one must beare, that will follow Christ and obey the Gospell. To those that are wearied and laden with the Crosse, Christ speakes by way of Consolation, telling them whether to resort for helpe. (Come to me and I will give you rest) that is comfort and deliuernance. 2 Then he perswades them to patience vnder their affliction. (Take up my yoake upon you) and beare it chearefully, which is persuasion he strength iuens with three arguments. 1 From his owne example. (Learne of me) to doe and suffer as I doe, enduring so many persecutions and afflictions with all meeknesse and patience. For I am meek and lowly in heart, quietly bearing all wrongs and indignities from man without murmurung against God, repining

repining against man, ſeeking revenge at their hands that haue vniuſtily persecuted mee. 2. From the ſuccesse of this patient enduring according to C H R I S T S example. *And ye ſhall find rest unto your ſoules;* comfort in affliction, ſeafonable deliuerance from affliction. 3. From the Nature of ſuch croſſes. *For my yoake is eaſie, &c.* Though they be yoakes and burdens which for the preſent ſeeme grievous: yet they be eaſie, they be light, because Chriſts yoake and Chriſts burden which he layes on all his true Disciples that follow him, and which hee will giue them ſtrength to ſu- pport and beare out with cheerefullerneſſe. This ſeemes the moſt naturall interpretation of this place, & it is moſt agreeable to the twelfth Chapter to the *Hebreues*: Where the like Arguments are uſed to comfort the godly in ſuch affli- tions, as follow the profeſſion of the Gofpelli. But yet if we vnderſtand it of the yoake and burden of the Law: We anſwere to it, and that place in *John*, That the Commandments of God are not grievous to the *Regenerate*; not be- cause they can perfectly and eaſily fulfill them: but be- cause that which made them intollerable and vnsupporta- ble vnto them, is now taken away. Whatſ that? The rigor of the Law in requiring of euery man exact obedieſce, vnder paine of the curse of eternall death. Here was the vnea- fernesſe of the yoake which pinched man in his ſinfull ſtate; this was the waight of the burthen, vnder which euery man out of Chriſt muſt needes be crushed and ſinke downe to Hell. Now Chriſt haſing fulfilled the Law, and ſatisfied for all our traſteſſions thereof, hath made this yoake eaſie for the neckes, and this burthen light vpon the ſhoulders of the *Regenerate*; because though they be tyed to obey; yet not vpon thole ſeuere tearmes of being eternally accuſed, if they at any time diſobey. Now they are auſſured their hear- ty obedieſce ſhall be accepted, ſo farre as they are able to perorme it; and where they faile they ſhall be mercifully paſdoned. Which is a ſingular encouragement of a Chriſti- an heart, to ſhew all willing and cheerefull endeauour in obeying.

2.

Mal. 3.13.

aridouat,
&c.

b Rom. 7. 21.

c Psal. 119. per
eotum.

d Verse 4.

2. Arg.

obeying God's Commandements, whereby he may giue good prooſe of his vnfained loue vnto God himſelfe. ^{and} Againe we anſwerē that this vnoaſingſſe and burdenfome-
neſſe of the ~~morall Law~~, is to be taken in regard of the En-
mity and opposition which a carnall man beares vnto the ob-
edience thereof. Vnto a naturall man it is the greatest
ſtoyle and wearilomneſſe in the world, for him to be made
to draw in this yoke. For him to bridle his deſires; to
checke his diſordered affections; to reſtraine himſelfe of his
pleaſures; to be tyed to the exercises of Religion; to haue a
lawleſſe minde brought in ſubiection to a ſtrict Law: Oh
what a wearineſſe is it, how he ſnuffes at it? Hee chafes and
ſweats vnder ſuſh a burden, more then vnder the waignt of
ten talents of Lead. But now vnto a heart ſanctified by
grace, all ſuſh obedience becomes ſweet, pleasanſ, and de-
lightfull. The heart now loues the holineſſe of the Law; it
delighteth in the Law; takes contentment in ^b the obedience
of it, and is full of ſingular affection and deſire after it.
Whence, though it faile in many things through manifold
infirmities and temptations: yet it ceaſeth not in a willing,
constant, and cheerefull endeauour to performe all. Grace
fighteth with may difficulties, and in the combate takes ma-
ny a foyle: but yet at laſt the victory falls on her ſide. For
(ſaith Saint Iohn,) ^c He that is borne of God ouercommeth the
world. So that The luſt of the eyes, the luſt of the fleſh, and the
pride of life; which he vnderſtands by the world, (1 Iohn 3.
16.) preuaile not againſt him, to turne him away from the
holy Commandement giuen vnto him. But he ſtill obeys
cheerefullly and ſyncerely; though not euery way perfectly.
This of the firſt Argument. The ſecond is this.

2. If the haſteſt precepts of the Law may be kept; then
much more all the reſt which are eaſier.
But the haſteſt precepts may be obſerved, -- Ergo, the
reſt alſo.

They proue the minor thus.

There precepts there are, which are moſt haſt as all
conſeſſe. ^d Thom

1 Thou shalt loue the Lord with all thy heart.

2 Thou shalt loue thy neighbour as thy selfe.

3 Thou shalt not covet--- The tenth Comande-
ment.

But now all these three commandements may be kept by
the Regenerate. Ergo the rest; and so the whole
Law.

Wee deny the minor of the Prosyllogisme; and say that
those three precepts are not to be kept perfectly by any
man in this life. They proue it in each particular.

1 That a man in this life may loue God with all his
heart. This they proue.

1 By Scripture. Deut. 30. 6. The Lord thy God will cir-
cumcise thy heart, and the heart of thy seed, to loue the Lord thy
God with all thy heart, and with all thy soule, that thou mayest
live. This is a prediction or promise of that which was hereto-
fore, and is still accomplished in the regenerate, who being san-
ctified and purified from sinne (a worke of Gods Spirit in the
heart figured by external circumcision of the flesh) should loue
God with all their hearts.

2 By example of David, who saith of himselfe, Psal. 17. 9.
10. With my whole heart have I sought thee; and God a' so te-
stifies of him: That he kept his commandements, and followed
him with all his heart to doe that onely which was righteous in
his eyes, 1 Kings 14. 8. The like is recorded of Iosiah, 2 Kings
23. 25. And like unto him was there no King before him that
turned to the Lord with all his heart, and with all his soule, and
with all his might, according to all the Law of Moses: nei-
ther after him arose any like him. These men then loued God
with all their hearts.

3 By reason; For to loue God with all the heart, carries
one of these three senses. First, to loue him onely, and nothing
else, and so wee are not commanded to loue God with all our
heart, because we must loue our neighbour too. 2 To loue him
tanto conatu, quanto fieri potest; (that is) as much as
may be. Nor is this commanded (saith Beccanus) and yet if it
were,

were, who would say twere impossible to loue God as much as one can. 3 To loue God aboue all (that is) to preferre him before all creatures, before father and mother, as Christ did, Mat. 10.37. and as Abraham did; before his onely Sonne. Now this onely is to loue God with all the heart, and this, men may doe, as appeareth in the Martyres and others, whol left all for Gods loue.

Vnto these Arguments we answere. That it is not so easie a matter to loue God, with all the heart: as these imagine. ^a Bellarmine indeed makes a (But) at it. There is nothing required (saith he) of vs: But to loue God with all the Heart. As if it were as easily done, as spoken. But wee belieue that in this (But) God hath set vp a white, which all the men in the world, may and must aime at: but none will shott so fleadily as to hit it. Vnto the place of *Deuteronomy*, we say. God therein tels vs what his gracious worke is in *circumcisung*, or *sanctifying* our hearts, & what our boun-
denduty is thereupon (viz.) to loue him with all our hearts: the performance whereof wee must endeavour sincerely, though we cannot doe it perfectly. For the examples of *David* and *Iosiah*, who are said to follow the Lord with all their heart; there is nothing else meant thereby: but a sincere intent and endeavour in the generall to establish and maintaine Gods pure Religion in their Kingdome free from corruption of *Idolatry*; as also for their owne particular conversation to liue vnablemeably. For *David*, tis a cleare case that not perfection; but sincerity is his commendati-
ons; whose many sinnes recorded in the Scriptures witnesse sufficiently that hee had in his heart that corruption which many times turned the loue thereof from God to other things. How did he loue God with all his heart when hee defiled *Uriahs* bed, shed *Uriahs* blood, intended to murder *Nabal*, iudg'd away an honest mans Lands to a fawning *Sycophant*, with such other faults. The Prophet himselfe in that place in 119. *Psal.* witnesseth; as the vprightnesse of his heart, [With my whole heart have I sought thee:] so with-

withall, the weaknesse and corruption of it ; against which he humblie craues Gods assistance in the very next words, [*Let me not wander from thy commandements.*] For *Iosiah*: tis plaine that this singular commendations is giuen him, because of his through reformations of the most corrupt estate of *Religion*, which was before his reigne. Wherin many Godly Kings before him had done something in redressing some abuses : but none went so farre in a zealous reformation of all, according to *Moses* Law. Wherefore the Text saith, that there was no King before him like vnto him, which cannot be meant absolutely of all, (for *David* is said to follow Gods will with all his heart ; as well as *Iosiah*:) but since the time that *Religion* began to bee corrupted in the *Jewish Church*, there was none of all the Kings of *Iudah*, that was so faithfull as *Iosiah*, to restore all things to their first purity. Whence he hath the praise, that he turned vnto God more entirely, then any other King before or after him. But now from *Iosiah*s zeale in reformation to conclude, that in euery particular of his life he kept the Law perfectly, louing God with all his heart ; is a consequence, that wants strength of connexion.

Vnto the reason from the meaning of the Law, we grant. That the first is not the meaning of it. But for the second, (*viz.*) *That to loue God with all the heart, is to loue him as much as may be.* The *Iesuite* hath no reason either to deny, that this is not commaunded ; or to affirme that if it were commanded, tis yet possible to doe it. Would any man say ; except he care not what he say, that God doth not command vs to loue him as much as may be ? Or will it bee a truth from any mans tongue, to say, that he loues God with as great perfection as may be ? It cannot. Which appeares thus. Gods will is, that we should loue him with all our hearts. Now Christ hath taught vs to pray. *Thy will bee done in earth as it is in Heaven.* Thence tis euident, Wee on Earth are bound to fulfill the Commandement of louing God : as the Saints in Heaven doe fulfill it. But now our

Aduersaries themselues grant, that whil'st wee bee [*in via*] wee cannot loue God so much as we shall doe [*in Patria*] Whence it followes, that no man can loue him so much as may be, and as he ought to doe: seeing no man hath his heart replenished with that measure of Diuine loue, whereof his Nature is capable, which either *Adam* had in his innocency; or the Saints haue in glory.

Touching the third sense of the words, we grant indeed; that to *Loue God with all the heart*, is to *loue him super omnia*, that is aboue all Creatures. But the *Jesuites* take here but one part of true loue of God. Tis a singular part of Diuine loue, when the heart is so fixed on God: that neither the loue nor feare of any earthly thing can draw it from obeying of God. Which we say, is a matter wherein every one failes in some kinde or other, more or lesse, though in the end may Martyrs and other holy men, haue herein by faith ouercome the world. But this is not enough vnto perfect loue, to preserre God before all Temporall paines and pleasures, profits or discommodities. He loues God with all his heart, not onely who loues him aboue all, but also obeies God in all. *This is the loue of God, that we keepe his Commandements.* He that for Gods loue will not obey Gods Law: he loues his sinnes more then God. Offend but in the least thing, there's presently want of loue: for hee that will not doe as God bids him then, is voyde of that loue which moues him to obey at other times. *He then that keepeth Gods word, in him is the loue of God perfect indeed.* --- *et in te et in te, 1 John 2. 5.* Perfect obedience and perfect loue are inseparabile. Now seeing the former cannot be found in mortall men: we cannot in them seeke for the latter. And therefore this Commandement [*Loue God aboue all things*] cannot be kept in this life.

2. *That a man may loue his neighbour as himselfe.* For which purpose they turne vs vnto Rom. 13. 8. *Hee that loueth another hath fulfilled the Law.* Because the Law is comprehended in this saying, *Thou shalt loue*

loue thy neighbour as thy ſelfe, v. 9. and loue doth not enui to his neighbour: therefore is loue the fulfilling of the Law, vers. 10. And they bid vs looke Gal. 5. 14.

Where we reade, For all the Law is fulfilled in one Word: Thou ſhalt loue thy neighbour as thy ſelfe.

Heiceto we anſwere. That there's in theſe places, nothing that needs anſwering. We grant, that the loue of our neighbour as of our ſelues, is the fulfilling of the Law; that is, of the ſecond Table of the Law, touching our duty vnto man; and ſo much theſe places witneſſe, commanding vs alſo ſo to doe. But now how doe our Aduersaries prooue out of theſe places, that men can perfectly obſerue this Law. We yeeld the Regenerate loue their neighbours as themſelues: but that perfection of loue, which in every point fulfills the Law, doing our neighbour no hurt, but all good, in all our thoughts, words and deeds; this we cannot grant them, vnielſe vpon better prooues. Let vs goe to the tenth Commandement, which they ſay may be kept, that is,

3. *I thou ſhalt not couet.* This tenth Commandement of the Decalogue, is (ſay they) poſſible to be fulfilled by a Regenerate man. For three things muſt be obſerved, touching this concupiſcence or coueting forbidden in the tenth Commandement.

The vitiouſe pronenſe and inclination of Nature vnto baddeſires, which is ſtyled concupiſcence in actu primo. As to haue a theeniuſh minde.

2. The inordinate motions of the heart immediately arriſing from that corrupt diſpoſition, which preuent reason, and goe before conſent; as to deſire another mans mo-ney: but ſodenly vaniſheth of it ſelue, or upon delibera-
tion tis checکt.

3. The conſent of the will, when either it takes mediate delight in ſuch deſires themſelues; as ſpeculatiue forni-
tation &c, or when it reſolues to put in execution what the heart imagined; as to lay a plot to ſpoyle another of his goods.

The two former, the vitiuous disposition of Nature, and the inordinate desires that goe before consent: these be no sinnes (say the Romanists) and so not forbidden in the tenne Commandements. The last (viz.) Euill desires with consent, they be the very sins which are forbidden in that Commandement; whence they conclude that a Regenerate man may avoid the breach of this commandment; seeing it is in the power of his will, whether he will consent unto such motions of the heart or no: and if he doe not consent: then, hee sinnes not.

Herevnto wee answere. That whereas they of *Rome* teach, that the *Habituall vitiuousnesse* of Nature and the *disorderly motions* of the Heart which goe before Consent, are no Sinnes: they therein erre grossly against *Scriptures* and *sound Reason*. This the gift of these Men alwayes to iudge flatteringly and fauourably on Natures side: they conceipt to themselves a God in Heauen like their God in *Rome*, *Facilem Deum*, one that will wincke at small faults, and graunt *Indulgence* by the Dozen. Looke what they iudge a small Matter God must be of there mind: or else they are not pleased. His Loue must fit there Humors; what they thinke they can doe; that God shall haue leaue to command or forbid: but if otherwise they le tell him to his face, that he is a foole & a Tyrant, to command them that, which now they cannot performe. For God (say they) to require of a Man a freedome from all *vitiuous Inclinations* and euill desires, this were as mad an injunction, as for a master to command his seruant never to be hungry, or thirsty, hot or cold, and to threaten him, that hee should looke through a halter, in case it bee otherwise with him. This error wee shall more conueniently speake of in the refutation of common and generall exceptions, which they make against all those proofes, that doe demonstrate the impossibility of keeping the Law, whereof this is one, that *Concupiscence* in the first and second act is not Sinne. But now

whereas

whereas they affirme that it is in a Regenerate Mans power not to yeeld consent to the motions of Sin, and that therefore he may fulfill the Law which sayed (thou shalt not lust:) we graunt them that the Spirit may many times get the victory, ouermastring such vuruly motions of the heart: but this is not perpetuall. For who is there (except extreamely ignorant of Grace and Nature) but will confess that many times these *παρεμποτα των αιματων, affections of Sinne* [as the Apostle calst them, do work in them so strongly, vpon such circumstances and aduantages; that they doe not only [*αγενεσθαι, combate and fight*] against the powers of grace: but also [*αποχωρισθαι, vanquish them*] and euен leade a Man regenerate captiue vnto the Law or command of sinne. The Apostle confesseth so much of himselfe *Rom. 7. 23.* Who yet was able to doe as much as he that thinkes himselfe best. And therefore what euer power we may seeme to haue not to yeeld consent: yet 'tis certaine that we shall often faile in in our practise.

This of the second Argument touching the obseruation of the obseruation of the hardest precepts of the Law: The third followes.

If a Man may doe more then the Law requires: he may certainly doe as much.

But a Man may doe more then the Law requires.

Ergo He may doe as much. The minor Bellarmine proues by the example of the young Man *Mat. 19.* who telling Christ that he had obserued all the commandements and that from his youth; our Saviour bids him doe one thing more and then he shoulde be perfect. [If thou wilt be perfect, go sell that thou hast and give to the poore and follow me.] *ver. 20.* Now if the young Man had done this, he had done more then the Law required. In as much as wheresoever the Law required he had obserued formerly. For do you not beleue him that he spake true? *Mat. 19. 20.* [All these things haue I obserued from my youth]

verse 9.

Whereto

3 Arg.

a dds. vñ
 mōxōis.
 i.e. d. partem.
 non omnia. Quæ
 expositio pro-
 babilis est non
 infallibilis.

Whereto we answere. That we doe not beleue the Testimony of that vaine young Man touching his owne Righteousnesse. Who boasted of keeping the 2. Table in the outward duties thereof: when as yet he wanted inward Charitie towards his Neighbour and Loue towards God. He auouched that he had kept all perfectly fulfilling that commandment [*Thou shalt loue thy neighbour as thy selfe:*] and there vpon is so bould as to alke Christ. what lacke I yet; Christ to conuince him of his pride and wants, put him to the Triall. If thou hast such perfect Charity towards Man; then certaintly if God command thee to bestow, not a part, but all thy goods vpon the poore, vpon promise of better things to thy selfe: thy duty vnto God and singular Charity to Men, will make thee doe so. [*Goe then sell all that thou hast and giue to the poore.*] Vpon this speciall Commandment, this covetous mind shewes it selfe. Nay, 'tis plaine he loued not his Neighbour, so well as his riches. He is neither so dutifull to God; nor charitable to the poore: as for either of their fakes, to part with his possessions. But, might he say, what? will not ordinary almes, or a little more then ordinary serue the turne? Must I giue away all. Indede the Law requires that I be mercifull to the poore: but wheres any Law that bids me sell my whole estate and distribute to them that want? Christ layes an vnecessary burden vpon me; if I cannot be perfect without vndoeing my selfe, I will content my selfe as I am, and not seke after such perfection. Heere a Papist will say he speake reason, seeing Christs speech was but a counsaile of more perfection, then the Law required. Now a Man is not to be blamed if he chuse only to be as perfect as the Law commands him, and so this young man was: if you're beleue him or them. But the Scripture makes it plaine that he did euill in disobeying Christ; and, that if he had obeyed him in that particular, he had done no more then the Law required at his hands. For obedience to euery speciall Commandment is included in the generall. The Law indefinitely commands

vs to giue almes: now if God by a speciall commandment limite howmuch we shall giue; whether halfe, or all our Estates, to obey such a particular precept is not to do more then the generall Law requires vs. Such a particular Commandment was this of Christ vnto the young Man, wherein he sets him a spell, according to that conceit of perfection which he had of himselfe: putting him to the practise of the highest duty which the Law of Liberality can possible require of a Man (*viz.*) to part with all. This he ought to haue done vpon Christs particular commandment; in not doing of it he brake the Law, and proclaimed his heart to be full of covetousnesse, deuoide of faith in God; and true Charity towards his Neighbour. From this place then our aduersaries cannot proue, that this young Man might haue done more then the Law required: or that wee are bound at any time to doe as Christ bid him. Christs command was for his particular Triall: not for our Imitation. They that take it otherwise be a generation of men that possesse Beggary; and possesse Kingdomes, who were willing enough to part with that little they had of there owne, that so they may liue the more *Largely* and *plentifully* vpon other Mens. Wee goe forward to the next argument.

4 *If the Law were impossible to be kept it were no Law: for there is no Law of things impossible. Yea God were more cruel and foolish then any Tyrant, to command vs to doe that which is impossible for vs to doe.*

To this wee answere, That the consequences were true if God had giuen a Law which Men never had strength to performe. But now the Law written in tables on Mount *Sina*, was but a reviuing and repetition of the same Law, which was written in *Adams* heart; the Characters whereof were now defaced in his sinnefull Posterity. *Adam* had strength sufficient to fulfill it: which as he receaued for himselfe and vs; so he lost it for both. Neuerthelesse though Strength to obey be lost: yet the obligation to Obedience

remaines. We are no more discharged of our duties, because we haue no strength to doe it: then a debtor is quitted of his Bands be cause he wants money to make payment. Nor is this cruelty or folly in God, that when he published this Law vnto the *Isralites*, he did not qualifie the exactnesse thereof, fitting the precepts to there abilities, commanding the to do iust as much as they could or would do. Had God made a Law in that sort in fauour of mans sinfull nature: they might with better reason haue layd folly to his charge, for bending the rule to the crookednesse of mans heart; and not leuelling it according to the streightnesse of the Rule. God was to set forth a Law of Liberty, that should not flatter but freely rebuke Man of all vnrighteousnesse; a perfect, Law containing in it a full description of *Holynesse* and *Injustice*, which Man ought to haue and performe towards God and his Neighbour: & in this case God had iust reason to haue respect vnto mans duty; not his ability, which once he had; but now had forfeited and lost.

The next Argument is.

s Argu.

s Every Prayer made in Faith according to Gods will is heard and granted. But we pray that we may fulfill the Law perfectly. (For we pray that we may doe Gods will in Earth, as it is in Heaven.)
Ergo God heares vs, and gines vs such grace that we can doe.

Hereto we answere. That this prayer shewes vs what we are bound too; and what is our duty continually to endeavour. That we may doe Gods will every day more perfectly, cheerfully and constantly, then other. And so farre God heares the faithfull prayers of his louing children, enabling them to better performance, the longer they liue. But that such perfection of Obedience is giuen to vs in this life; as the Saints enjoy in Heauen, will not be graunted by our Aduersaries themselves. Wherefore they must also grant that that Prayer is heard and granted vs by degrees. In this Life we attaine such perfection as God sees fit for vs: afterwards

^a Iam. 1. 35.
Psal. 19. 7.

wards, that which is compleate.

6 They proue by these Scriptures, that the Law may be ⁶ Arg. fulfilled. Gal 5. The apostle reckons vp the fruits of the spirit. Love, joy, Peace, &c. then he sayth ver. 23. that against such there is no Law. [That is (sayeth Bellarmine) the Law cannot accuse such men of Sinne. So 1 John. 3.9. [Whosoever is borne of God, doth not commit Sinne, for his seede remayneth in him; and he cannot Sinne becau'e he is borne of God.]

Ergo, the regenerate cannot so much as breake the Law.

We answere. That both these places are peruerted by false Interpretations. Against ² such there is no Law sayth ³ the Apostle. Against what? such persons, or such graces? If it be meant of Persons, (viz.) That such as haue the Spirit, and bring forth the fruits of the Spirit there mentioned against those there is no Law: we must take it in the Apostles owne meaning, which hee expresseth. *verse 18.* [*If yee be led by the spirit ye are not under Law*] How is that? Are not the Regenerate vnder the Law, that is vnder the Obedience of the Law? Yes, wee graunt on both sides that Grace frees vs not from subiection and obedience vnto Gods Law. How then are they not vnder the Law. Tis plaine. They are not vnder the Curse and Condemnation of the Law, as those be that walke in the flesh and doe the workes thereof, who therefore [shall not inherit the Kingdome of God] *v. 19.* and thats to be accursed. But such as walke in the Spirit being regenerate and Iustified, are not vnder the Curse: and therefore though the Law may and doth accuse them of Sinne: yet the Law is not so against them, as to bring condemnation vpon them (as it doth vpon other) from which in Christ they are freed. If the clause be vnder stood of the Graces of the Spirit, there reckoned vp the sense is this. Against such workes there is no Law forbidding them, as there is against works of the flesh: these agreeable, those contrary to the law. But this makes nothing

to our Aduersaries purpose. For the place in *John* [*He that is borne of God doth not commit Sinne yea cannot.*] If our Aduersaries exposition according to the very Letter may stand good it will follow. That in the *regenerate* there is not onely a possibility to keepe the Law: but also an impossibility at any time to breake it. But they easily see how absurd this position is, and that it being graunted their doctrine of falling away from Grace lies flat in the dust: seeing *John* sayeth exprefly. *That a man regenerate, not onely, doth not, but cannot Sinne.* Therefore certainly he cannot fall from Grace. Wherefore they helpe it out with a distinction. *Hee cannot sinne, that is, mortally.* He may sinne, that is, *venially*, and *veniall sinnes* may stand with grace and with perfect Obedience of the Law. This distinction is one of the rotten pillars of the *Romift Church*; tw'ill come in fit place to be examined hereafter: for the present, we say, *Hee that Sinnes venially* (as they mince it.) *breakes the Law*; and againe a *Man Regenerate* may sinne *mortally*; which is true not onely according to there doctrine who teach that a *Man* may fall from the *Grace of Regeneration* which to doe is a *mortal Sinne*: but much more according to the *Scriptures* and *Experience* which witnesſe that *Peter, David, Solomon, and Many, yea all the Saints, haue at sometime or other there greivous falls*; out of which notwithstanding, by the *Grace of the Holy Ghost*, abiding in them they recover themſelues so that finally they fall not a way.

The last Argument is from the examples of ſuch men as haue fulfilled the Law.

⁷ Argu.

^b Gen. 17.1.

^c Gen. 6.9.

^d 1 King. 14.8.

^e 2 King 23.25.

^f 2 Chro. 15.17.

^g Luke 1.6.

^h John. 17.6.

ⁱ Phil. 3.15.

7 The *Scriptures record that diuers men haue bee[n] perfect in fulfilling the law in all things: as ^b Abraham, ^c Noah, ^d David, ^e Iosiah, ^f Aſa, ^g Zacharie and Elizabeth, the ^h Apostles, and other ⁱ holy Men.*

Therefore the Law is at least possible to bee kept by ſome.

Not to ſtand in particular examination of all the places of *Scripture*,

Scripture, which are alledged for proove of these examples; we answer briefly. That it is euery man's duty to aime at perfection in his obedience, according to Christ's Commandement, Mat. 5. 48. *Be ye therefore perfect, even as your Father in Heaven is perfect.* 2. That in this life there are many degrees of grace, which God bestowes diversly on diuers men, according to his owne pleasure, and their greater or lesse diligence in the practise of *Holiness*. So that comparatively some men may be said to be perfect, because farre more perfect then others, as the greatest starres bee said to be of perfect light, because they shine brighter then those of lesser Magnitude, though yet not so bright as the Sunne. But 3. we affirme that no man in this eadeauour after perfection, goes so farre, as for *inward Holiness* and *outward obedience* to answere the perfection of the Law in all points. Euen in these holy Saints which they bring for instance, the Scriptures haue recorded vnto vs their failings, that in them at once we may see a patterne of *Holiness* to be imitated, and an example of humane Infirmitie, to be admonished by. wee haue: ^a *Abraham*, somtimes misdoubting of Gods promise & protection, and helping himselfe by a ^b shift scarce warrantable. ^c *Noah* ouer-seene in drinke. ^d *David* breaking the sixth and seauenth Commandements, one after another. ^e *Ioseph* running wilfully vpon a dangerous enterprise against Gods Commandement. ^f *Afas* relying on the King of *Syria* for helpe against the King of *Israel*, and not vpon the Lord, & in a rage imprisoning the Prophets for reproving him; ^g and in his disease seeking not to the Lord; but to the *Physitians*. ^h *Zachary* not giuing credence to the Angels message. The ⁱ *Apostles* all at a clasp forsaking, or denying Christ. We cannot then in these Saints finde perfection in the full obedience to the Law; amongst whose few actions registered by the *Holy Ghost's* penne: we may reade their sinnes together with their good works. And had the Scriptures beeene silent in that point: yet who could thense haue concluded, that these men or others had no faults, be-

cause no mention is made of them? It was Gods purpose to relate the most eminent, not euery particular action of ^{1 Joh. 30.30.31.} their liues; euen Christs ſtory falleth ſhort of ſuch exactneſſe.

Wee conclude then notwithstanding these Arguments. Our ſecond Proposition standeth firme and good (viz.) *That no man in this life can fulfill the Law in every duty both inward and outward: but that the iuileſt man on earth will faile in many things.* So if he ſhould ſeeke for Inſtitution by this his actuall obedience to the Law: he throwes himſelfe vnder the curse of the Law. *For cursed is every one that continueth not in [all] things, which are written in the booke of the Law to doe them,* ſaith the ^m Apostle out of ⁿ Moses. Which curse muſt needs light on thoſe, that are of the workes of the Law, that is, ſeeke for Inſtitution and life by the obedience of the Law, which yet they cannot in all things perfectly obey. ^{■ Gal. 3.10. ■ Deut. 27. 26.}

CHAP. III.

*No man in this life can performe any particular good worke, ſo exaltly that in every point it ſhall anſWERe the rigour of the Law, proued by conſcience, Scriptures, reaſon; and Popiſh obie-
tions, anſWERed.*

3 Proposition.



Proceed vnto the laſt Proposition, which concerneth Mans actuall Obedience to any one particular precept of the Law. Wherein will appeare the third Imperfection of mans Obedience in fulfilling of the Morall Law. We haue ſene. That no man hath perfect inherent sanctity free from Natures corruption. Againe, That no man can performe perfect actuall obedience to all and euery duty of the Law without failing in any one point. And this much our Aduerſaries will not much ſtiche to yeeld vnto vs, and confeſſe. That there is no man, but ſinneth at ſome time or other; and that tis

tis scarce possible to avoide veniall sinnes, as they stile them. But then they deny vitterly. That a man sinnes in euery particular good worke; though he cannot doe all perfectly, yet in some he may exactly fulfill the *Righteousnesse of the Law*, not missing in any one circumstance. And therfore at least by that obedience he may be iustified. This opinion of theirs hath neither truth in it selfe: nor yet brings any benefit at all to their maine purpose in prouing Iustification by workes. For to what end serueth it them to stand quarrelling for the perfectio of our obedience in some one or two good works; when yet we faile in many things besides? One thing well done will not iustifie him that doth many things ill. For that of Saint *James* must be a Truth: *Hee that keepeth the whole Law, and yet faileth in one point, is guilty of all.* *James 2. 10.* Much more guilty is he, that keepeth it in a few: and breakes it in many. But yet further, we reiect this opinion also, as an Errour: and we teach on the contrary. That

No man in this life can performe any one particular good worke, so exactly, that in euery point, it shall answer the rigour of the Law, and the severe tryall of Gods Indgements.

About this Assertion our Aduersaries raise much stirre and many soule slaunders against vs, proclaiming vs to all the world, open enemies to all good workes, that wee bee Factors for the Kingdome of darknes, promoting as much as in vs lyeth all licentiousnesse in evill courses, and taking of the courage and endeauour of Men after pious duties. For who will set himselfe (say they) to doe any good worke if the Protestants doctrine be true, that in doing of it he shall commit a mortall Sinne? who wil pray, fast, and giues almes, if when he doth these things he cannot but sinne? As good then it were to doe euill as to doe good: a man can but sin, and so he shall, let him doe his best. These slanderous incongruities fastened on vs, spring not out of our Doctrine rightly vnderstood: but out of froward and peruerse hearts, that will not see the truth. Such aspersions will easily bee wiped

wiped of, when after the confirmation of the Trueth wee shall make answere to such obiections, as seeme to infringe it. We say then. That no man can performe any good worke required in the Law with such exact observation of every circumstance: that (were it examined by the rigour of the Law and Gods Justice) no fault at all can bee found in it. This we proue by *Conscience*, by *Scriptures*, by *Reason*.

First we here apeale vnto the *Conscience* of Man, the Judg-
ment whereof is to be regarded; and whereunto we dare
stand in this matter. Thou that boastest that in such and such
good workes; that thou hast not committed any Sinne at
all. Darest thou indeed stand to it, and vpon these Tearmes
appeare in Gods Judgment? Darest thou abide the strict-
nesse of this examination standing ready to Iustifie thy selfe
against euery thing that hee can obiect; Wilt thou venter
thy selfe vpon this Tryall euen in the best works thou dost,
That God cannot with his most piercing eye of Iustice spy a
fault in the, if he number the, he shal find nothing short? if he
weigh them not one graine too light? Againe let conscience
speake, when thou hast prayed, fasted, giuen almes, done any
other excellent worke of *Piety* and *Charity* in the deuoutest,
and most vnable maneir thou thinkest possible. Thin-
kest thou verily, that in this case thou doest not at all stand in
need of Gods fauour, to passe by thine infirmities, and that
thou needest not euen in this behalfe pray; *Lord forgiue me
my trespasses?* What man durst say or thinke in any good
worke: Lord in this particular I doe not desire thou shoul-
dest be mercifull vnto me? Without doubt there is no man
liuing vpon earth that shall in serious consideration of the
seuerity of Gods iudgement, and the great infirmity of his
owne Nature, compare his own obedience with the seuerity
of Gods Iustice, but his heart will presently shrinke within
him, and his conscience shunne this tryall; as much as euer
Adam did Gods presence. The thought of such a strict pro-
ceeding in Iudgement, would make the proudest heart to
stoole and tremble, the boldest face to gather blacknesse,

filling

filling the soule with an horrible feare in the expectation of that day ; should the most innocent life , the most holy actions of men be there scanned according to the rigour of Iustice : not graciously pittied, pardoned, and accepted according to that mercifull loue of God which couereth and passeth by multitudes of sinnes. Twere arrogant pride in any man to utter that speach in a sober temper ; Whereunto *Job* breakes out in a passion, chased by the tense of his miserable tortures ; and the froward disputes of his friends. ^a Oh ^{Iob 16.21.} (saith he) that a man might please with God, as a man pleadeth with his neighbour. And againe , Lay ^b downe now, put ^b *Iob 17.3.* me in a surety with thee, who is he that will strike hands with me ? And againe, Oh that ^c I knew where I might find him, that ^c *Iob 23.3.4.5.* I might come even to his face, I would order my cause before him , and fill my mouth with arguments. I would know the words which he would answere mee , and understand what he would say unto me. Speakes the man reason ? or is he beside himselfe ? what ? challenge God to dispute with him , and hope to make his party good in the quarrell ? This was *Jobs* infirmity ; Its our Aduersaries arrogancy, who dare set their foot against Gods ; and bid him pry as narrowly as hee list into their good workes : they will maintaine the righteousness thereof against all that he can object to prove the least sinfullnesse. *Job* saw his folly : God grant that these may theirs. In a calmer temper, when conscience was not overclouded with griefe and anger : he reades vs a quite contrary lesson. In the 9 Chapter of his booke. *How should man be iust with God? if he contend with him he cannot answer him one of a thousand, v. 2.3.* And againe, hauing reasoned & questioned of Gods wisdome & power, not to be questioned or resisted by any. *How much lesse shall I answere him* (saith he) *& chuse out my words to reason with him? whom though I were righteous, yet would I not answer: but I would make supplication to my judge, v. 14. 15.* Further , *If I would iustifie my selfe mine own mouth will condencme me, If I say I am perfect, it shall prove me perverse. Though I were perfect yet would I not know my soule, I would despise my life, v. 20.21.* And once more. *If I*

wash my self with snow water, & make my hands never so clean, yet that thou plunge me in the ditch, & mine own cloathes shall abhorre me. For he is not a man as I am that I should answere him, and we should come together in iudgement, vers. 30. 31. 32 See, this holy Saint, who elsewhere stands peremptorily to the defence of his Innocency and vprightnesse against that wrongfull imputation of hypocrisy which his friends charged him withall, telling them that till he die, he wil not take away his innocency from himselfe, nor his heart shall not reprove him of his dayes : yet when he sets himselfe before the Tribunall of Gods Iustice, he dares not stand out in his own Iustification, but submits himselfe to the mercy of his Judge, with humble supplication for his fauour. These confessions of *Job* be not complements out of a fained and needlesse modesty : but the fruits of a conscience rightly informed and apprehensive of its owne sinfullnesse, and the seuere rigour of Gods iudgement. The serious meditatio of which two particulars, we commend vnto our Aduersaries, and all other of their humour ; that are apt to entertaine fauourable and gentle opinions touching their sinnes : and withall to nourish high conceits of their owne goodnesse. Whence they grow by degrees to thinke, that Gods iudgement is like their owne foolish imaginations ; and where they out of blindnesse or selfe-loue cannot see a fault : that there God himselfe can finde none. We hardly see beames in our own eyes : are we then so skilfull to spie the smalleſt moate ? who can vnderſtand his faults (saith *David*) wilt thou anſwre him ; Yes I doe ? A ſecret fault may ſoone ſlip it, a deceitfull heart may in one circumſtance go beyond thy wit & watchfulneſſe. Here then humility would doe well, and prayer for thy ignorances, for thy ſecret ſinnes ; vndeſtownde to thy ſelfe as muſch as others. Here truſe moideſty would haue her place, that thou preferre Gods wiſedome and iudgement aboue thine owne, remembring that he iudgeth not as man iudgeth : but ſometimes otherwife then thou doeſt, accounting that abomination, which in thine eyes is muſch ſet by ; and alwayes more exactly then thou canſt ; ſeeing muſch

euill in that where thou seest little, and some euill where thou think'st there is none. And therefore alwayes speake vnto thy selfe in those excellent words of Saint Iohn; *If my heart condemne (as in many things it doth) God is greater than my heart, and knoweth all things.* *1 John 3.20.* God for bid then that in any thing I should presume to pleade with him in my Iustification. *He is wise in heart, and mighty in strength; who hath hardened himselfe against him and hath prospered,* *Iob.9.2.* Thus much touching our first Argument, for the inward witnessse of the conscience. Which in the most innocent life, often in the most holy worke, drawes backe from Gods Judgement seat, and is afraid to put it selfe vpon the tryall of his severe Iustice.

Wee haue the Scriptures to witnessse vnto vs the same Truth. *Psa. 143. 1. 2. [Hear my prayer O Lord give ear unto my supplication: in thy faithfulnessse answere mee and in thy righteousnessse.]* Here the prophet seemes to appeale to the Iustice of God requiring his helpe vpon such tearmes, as if God out of pure Iustice could not haue denied him. But tis nothing so. Tis the mercy of God the holy Prophet sues vnto. Answere me in thy faithfulnessse and Righteousnes, that is, in those gratiouse promises, wherin thou hast made mee to trust, wherevpon I doe rely. *Thou art iust and fauful: in keeping promise, be so to me in my distressse,* who according to thy promise seeke vnto thee for succour. Vnto this Righteousnesse of God *David* presents himselfe, and his supplications; but before that strict & severe Iustice of God he dares not stand, but in all submissiuenesse prayes in the next words. *[And enter not into Judgement with thy servant.]* He craues mercisfull audience of his prayers: but deprecates the strict examination of his Life and doings. He knew well that if God should deale with him vpon so hard Termes; his owne Innocency could never haue made his prayers exceptable (*For (iust he) in this shall no Man living be Iustified*). The force of this place ^{2 Bell.} seekes to ^{Lib.1. cap.20.} decline by three poore miserable shiffts. That *David* would

not haue God enter in to Iudgement with him to iudge him
Noli indicare ex (scilicet) according to such things as he had of himselfe:
his que in me
babes. but according to such things as God had giuen him, that is,
Judge mee not according to that righteousnesse which I haue by
Nature: but according to that righteousnesse which thou hast
giuen by thy Grace.) Which interpretation how ridiculous a
phantasy it is, and quite besides the meaning of the Prophet,
tis easy for any one to Judge by reading of that Psalme. Bell.
therefore hath another string to his Bow: but as rotten as
the Former.

2.

That the place is meant of veniall Sinnes without
which a Man cannot liue, and though they be small faults:
yet would it be no Justice in God to punish them. So that
the meaning is, [Lord enter not into Iudgement,] that is,
Lord I will not contend with thee I confess my selfe a sinner and
crane pardon, Diuers small faults I haue committed not a-
gainst the Law: but besides the Law, and thou mayest easily
pardon them. My case is not singular. I doe therein, but as
other Men doe, amongst whome, there is none so iust but
some time failes and offends. And therefore doe not lay
such faults to my charge. Men of corrupt conscience that
thus sport with Sinne and play with the Scriptures. The
Iefuite must bring vs better proofes, then he doth, else wee
shall never beleue that David was a Man of Bellarmine his
mind touching Veniall Sins. That doctrine is part of the dreggs
of corrupted Nature, mayntained by Popish Moabites,
who are settled on thier Lees, infatuated by the Loue of Sin,
and flattering themselves in that wickednesse as little & light
which God accounteth worthy to be hated. wee acknow-
ledge no Veniall Sinnes: but such as deserue eternall death,
which hereaster we shall make good. And therefore if Da-
vid would not that God should enter into judgement with
him, because of veniall sinnes that accompany his holiest
practises, tis ineffect, that which we say; the difference is
onely in an Epithete. We say David prayed not to come in-
to judgement, because [his best workes were sinfull:] and

Bellarmine

Bellarmino addes, Because venially, or, pardonably ſinnefull. Which aduantageth him not a jot. For let him mince it, how him I ſt:is manifest, that these were ſuch finnes, as for them David durſt not venter his best workes to come vnto the Barre of Gods ſcuerē Iudgement. There is yet another deuise.

That thirdly David ſpeakes by comparison. (viz.) That that though the Righteousneſſe of his workes were true, being abſolutely conſidered: yet being compared with Gods Righteousneſſe, it ſeemed to be *unrighteousneſſe*. As a candle ſet in the Sunne, ſeemes to haue no light: and a littell light compared to a greater, ſeemes darkeneſſe. Whereto we anſwere that David here makes a confeſſion of his owne ſinfulneſſe; not a comparison of his owne righteouneſſe, with the righteouneſſe of God. He deſires that God will not enter into iudgement with him; not because he had not ſo much righteouneſſe as God, in comparison of whom it ſeemed little or nothing: but because he was ſinnefull, and had not ſo much Righteouneſſe as he ſhould. Man may haue a Righteouneſſe of his owne; infinite degrees, below the Righteouneſſe of God, which yet may paſſe the Tryall of Gods Iudgement without all reprooſe. As is manifest in the Righteouneſſe of Adam and Chrifts Humanity: both which, though inferiour to Gods Righteouneſſe, were yet able to endure that ſtrict examination. Wherefore wee are not accounted vniuit for that imperfection, because we haue leſſe Righteouneſſe then our Maker: but because wee haue not ſo much as we ought to haue, according to the capacity of our Nature wherein hee made vs. But of this more hereafter. Let this ſerue for the clearing of this firſt place of Scripture, and the exceptions againſt it.

The ſecond place of Scripture, is that, Isa. 64.6. But wee are all as an uncleane thing, and all our righteouneſſe is as filthy ragges, and we all doe fade as a leafe, and our iniquities like the wind haue taken vs away. This is the confeſſion of the Church of God, ſubmitting herſelfe to him in the acknowledg-

ledgement of her sinnes, and the iustnesse of his anger against her. The confession is euery way generall: both for Persons, not one excluded; *We all* כָל־בָּנִים are as an uncleane thing, and likewise for workes, none are excused from faultinesse. *All our Righteousnesse* (nay in the plurall) *all our righteousness* כָל־צְדָקָתֵינוּ are as filthy ragges. Hence they acknowledge that God is iustly angry with them, and that in his righteous displeasure, they are afflicted, consumed and brought into great aduersity, the glory of the Church, and state decaying more and more, like a fading leafe that falls from the tree, and is driuen away with the winde; *And wee all doe fade as a leafe, and our iniquities like the winde haue taken vs away.* Against this plaine acknowledgement of mans sinfulness in all his most righteous workes, the Jesuites except diuers wayes.

That the Prophet speakes here in the person, not of the godly: but of wicked, who make here this confession of their sianes. And how proued they this? Thus. The Text saith. *Behold thou art wrath, for wee haue sinned.* Now God is not angry with the godly: but with the wicked. Againe, the Text saith, *There is none that calleth upon thy name.* That is, None of the wicked persons, for the godly doe call on Gods Name. This exception is manifestly refuted by the whole order of the Text, whereby it is apparent to any that hath but halfe an eye, that this Recognition of Sinne, and prayer for mercy beginning at the 15 verse of the 63. chapter, to the end of the 64 chapter, is made by the whole Church, and all the faithfull therein, confessing their owne faults, as well as others, and suing for relief, not onely in behalfe of others, but of themselves too. His reasons are worth nothing. God is not angry with the godly, saith Bellarmine. No? Then Peter is in an errore, who saith, 2 Pet. 4. 17. 18. *The time is come that iudgement must begin at the house of God; and if it begin at vs, what shall the end of them be that obey not the Gospell of God;* *And if the righteous be scarsey saued; where shall the ungodly and sinner appear?*

Here's

Here's Iudgement on Gods house, that is, on the righteous, that obey the Gospell, as well as on the vngodly that obey it not. And so tis, when the godly sinne, they smart for it, in priuate afflictions, in publique calamities; both wayes they finde God is not well pleased with their ill doings. When a Church and a State is ruined, may not the most righteous take vp this confession. *Lord thou art angry for we haue sinned.* Euen we by our sinnes haue hastened and increased the publique miseries? I trow, none will deny it. Againe, the Text speakes of those that doe not call vpon Gods Name. But the godly call vpon it, *Ergo* it is not meant of them. True, they doe call vpon Gods Name: but is this done alwayes with that diligence, with that zeale which God requires? How comes it to passe then, that the godliest men are many times secure, slothfull, cold and carelesse in the duties of Gods most holy worship? Yea, in the corrupt and declining times of the Church this happily is their fault chiefly, who themselues begin to freeze in so generall a coldnesse of the season, loosing much of that seruency of Spirit which the Apostle requires of vs, as at all times: so then especially, when it should reviue and put heat into others, when their loue of Religion begins to waxe cold. At such times zeale in Gods seruice, vehemency in prayer, constancy in all Religious exercises, resolute, but discrete forwardnesse in the holy profession of Religion is most commendable. But yet it so comes to passe, that euen then much security and slackenesse overcomes the godly, and whilst they should be a meane to prevent a mischiefe, they hasten it vpon themselues and others.

And thus the Iewish Church here in this place confesseth, that there were none that called on the name of the Lord, a carelesse negligence, and slacknesse in the Seruice of God, was come vpon them, so that as it is in the next words, [there was none that stirreth vp himselfe] נִזְחָמֵב to take hold of God. Non awaked and rouzed vp himselfe with diligent endeauour to apply himselfe to the worship of God.

God, A fault wherewith God may iustly be angry: as hee then was. This first exception then is friuolous. Others there bee as idle.

2 That by (all) in this place is to be meant the greatest part; not all the *Iewes*, nor all their works were sinfull; but the greatest part. For so the word [*All*] is taken in some places of Scripture: and therefore the *Iesuits* thinke, it must needs be taken so here.

3 That if it be meant of (all) simply: yet tis not to bee vnderstood at all Times. All the *People* and their workes were nougnt and sinnefull, when they were to be caried a-way Captiue: but it followes not, that they were so at other times.

4 This must be restrained to the righteousnesse which consistes in Obedience to the *Ceremoniall Law*. [*All our Righteousnesse*] that is, *all our Ceremoniall workes in Sacrifices, Observations of Sabboaths, New-mooones, Fasts and such like, [are as filthy clouts]* being done in that manner as wee doe them (viz.) without *Faith and Obedience*. To these we say. That there would never be an end, were a Man bound punctually to refute euery Cauill, which an Aduersary may frame out of his fancy-full imagination, and froward heart. We owe the Romanists no such credit: as to assent to any point of *Religion* vpon their bare affirmation. We can as confidently deny such Exceptions as these, without yeelding them a refutation: as they doe boldly make them without bringing any proofe. And certainly most vaine and vngodly is that course which our Aduersaries or any that tread in there steps doe hold in their Disputations, about serious points of *Christian Doctrine*: when being vrged with conuincing *Scriptures*, they thinke they haue done the part of *Schollers*, and satisfied the *Consciences* of others desirous of Truth, if they can amuse and stonny you a little with two or three *Interpretations* and pretty exceptions, and so leau: you to chuse which you list. They will not tell you which they will stand to: but euен when there answers

crosse

cross one another, yet all shall downe, that if one helpe not, another may, and altogether may vexe you, when they cannot satisfie you. This quarrelsome humour of men, who seeke not the truth in loue: but write to maintaine, to dispute, is not the least vexation of the spirit, and weariness to the flesh of man; as all those will witnesse, whose much reading hath led them alone into the perplexed mazes of

Schoole-learning, whether *Divine* or *humane*.

The third place of Scripture is, *Psal. 130.3.* *If thou, Lord shouldest marke iniquities, O Lord! who shall stand?* This place is parallel to the former, wherein the holy Prophet desires God to be attentue to the voice of his supplications, craves this audience meetely of Gods fauour; not vpon any righteousness or worth of his own. As for that he confesseth. That if God should be strict to obserue wherein hee and all men doe amisse: neither himselfe, nor any other could be able to stand in his presence. Whence he flies from his Iustice vnto his mercy. *But there is forgiuenesse with thee that thou mayest be feared.* *verso 4.* Presumption then it is, and arrogant pride for any *Romanist* to say. Lord if thou doe obserue Iniquities: yet I shall be able to stand. In such and such good workes, be extreame to marke what is done amisse: I feare not the tryall, nor will sue to thy mercy.

From Scriptures we come to Reason. Which is thus.

Wheresoeuer there is concupiscence and inordinate motions of the heart; wheresoeuer there's a defect of Charity towards God and Man; Wheresoever *veniall sinnes* (as our Aduersaries calls them) are mingled with good workes: there the *best workes* of men are not free from some corruptions, and sinfulnessse.

But in a man *Regenerate* there is concupiscence and euill motions of the heart present with him, when hee would doe good; there is a want of that measure of loue to God and Charity to Man, which he might and ought to haue, there also are besides many *veniall faults* that accompany his *best workes*.

Ergo, the works of a Man Regenerate are not every way good: but in part sinfull.

The *Minor* is cleere and confessed by our Aduersaries: especially for the two former circumstances of *concupiscence*, and *imperfection of Charity*: and for *veniall sinnes*, they also acknowledge it a very hard matter to avoid.

^{¶ Bell.Lib.4.c.17.} in any good worke. Wherefore they are driven in a desperate manner to deny the *Maior* and toTouch. That neither *concupiscence* nor *imperfection of Charity* to God or our Neighbour; nor yet *veniall sinnes* mingled with good workes, doe at all impaire the goodnessse and perfect righteoussesse of our obedience to the Law; but that they are as good with those infirmities, as without them. Bad causes must be helpt out, by bold and desperate attempts; and so it fares with our Aduersaries in this point. They will utterly deny that there is any thing euill in a man Regenerate: rather then be forced to confess there is any thing euill in the workes, that he performes. The impudent vreasonableness of this their Assertion, we shall shortly speake of. In the meane we goe on vnto the consideration of such Arguments, which are brought by our Aduersaries, to proue. That the good workes of men Regenerate, are truely and perfectly good, without all faultinesse in them. They proue it then.

^{¶ Bell.Lib 4.c.15.}

17.

Bellar. Tom. 2.

tract. 2. cap 2.

quest. 4 & cap 4,

quest. 1.

I From the examples of *Job* and *David*. Of *Job* is said.

Job 1. 22. In all this *Job* sinned not; nor charged God foolishly, and chap. 2. verse 10. In all this did not *Job* sinne with his lippes. Againe for *David*: he is conscious to himselfe, of his owne innocency, and that no fault can be found in his doings, wherefore he prayes,

Psal 7. 8. Judge me, O Lord according to my righteoussesse, and according to mine integrity that is in me.

And after all this, *Psal*. 18. 23. 24. He professeth openly his innocency, and reward for it. I was, saith he, also upright before him, and I kept my selfe from mine iniquity. Therefore hath the Lord compensated me according

according

according to my righteousesse, according to the cleanliness of my hands in his sight. And Psal. 17. vers. 3. He declares how G O D had throughly tryed him: and yet found him faultlesse. Thou hast proued mine heart, thou hast visited me in the night, thou hast tryed me, and yet shalt find nothing: I am purposed, my mouth shall not transgresse. How then can any man say that *Job* and *David* sinned mortally in their sayings and doings: when God himselfe witnesseth for them that they doe not sinne?

Hereto we answere. That we doe not lay sinne vnto the charge of those holy men: nor doe we say they did ill, where the Scriptures witnesseth they did well. *Job* in that first Act of his tryall quitted himselfe well, and overcame the Temptation. He sinned not as afterwards he did, breaking forth into impatience: and that is all the Scripture meant by that speech; *In all this Job sinned not*. But whether *Jobs* patience were in this first conflict every way so vntreproveable, that not the least fault could be spied in it, in Gods seuere Judge-
ment, is more then we dare affirme, or our Aduersaries will euer be able to proue. For *David*; his innocent demeanor of himselfe, in the time of *Sauls* raigne was such: that no Imputation of vnfaitfulness or ambition could iustly bee layed to his charge. Wherefore when *Sauls* followers accuse him of treason against their Master: *David* appeales vnto God, desiring him to deale with him according to his Innocency in that behalfe. His owne conscience, and God with his conscience, after tryall made, acquit him from plotting and practising against *Saul*, as his Aduersaries said hee did. Thence it followes that *David* did not offend in that kind whereof his Aduersaries accused him. His heart was vpright; his life was innocent; neither his Aduersaries could make prooife, neither did his conscience accuse him, or God condemne him of these faults, that he was charged withall. Thus farre *David* durst stand to Gods Iudgement; that hee was innocent in those particular euils, whereof man had ac-

cused him: but it followes not therefore hee durst enter into iudgement with God; and plead, that God himselfe could find no fault at all with him. Hee might haue many secret faults and imperfections euен in this most innocent passage of his life; which neither himselfe knew, nor his enemies could come to the knowledge of: and therefore though he dare pleade his righteousnesse before God, so farre as man can accuse him of vnrightheousnesse, yet he dare not goe further to cleare himselfe against all that God may obiect against him. Heare what himselfe saith in this case, *Psal. 139. 23. 24. Search me, O God, and know my heart, try me and know my thoughts.* Speakes the Prophet this out of confidence, that God vpon search and tryall, shall finde no euill in his heart and thoughts? No, but out of holy desire, that whatsoeuer euill is found in him may bee amended. Hee knowes well that many things may be found faulty in him: and therefore he stands not to iustifie himselfe: but onely sues for grace to redresse them; adding in the next words, *And see if there be any wicked way in mee; and lead mee in the way everlasting.*

2.

They proue that the workes of Men regenerate are not sinfull by the Scriptures which call them *good workes* and say that they are *pleasing unto God.* 1. That they are *good.* [*Let your light so shine before Men that they may see your goodworkes.*] *Math: 5. 16.* (*Charge the rich that they doe good and bee rich in good workes.*) *1 Tim. 6. 18.* [*wee are his workmanshipe created in Christ unto good workes.*] *Eph. 2. 10.* [*why trouble yee the woman; for shee hath wrought a good worke vpon mee.*] *Mat. 26. 10. 2.* That they are also *pleasing unto God* is apparant by these places. *Ye are made an holy Priesthood to offer vp spirituall sacrifices, acceptable to God by Iesus Christ.* *1 Peter 2. 5.* In the Epistle to the *Philippians*, the Apostle calleth their almes sent unto him (*An odor of a sweet smell, a sacrifice acceptable well pleasing unto God*) *Philip. 4. 18.* Againe. (*To doe good and to communicate forget not, for with such sacrifices God is well pleased*) *Heb. 13. 16.*

13. 16. Hence they argue. If the workes of Men regenerate bee good and acceptable unto God: then certainly the Protestants erre in their Doctrine, teaching that the best workes of Men are sinnefull, for as much as Sinne is neither good in itselfe nor any way plesing unto God. Who is infinitely, offended

^a Perueiting
Calvins words.

Ne verum a san-

ctio[exit] ipsi, quod si [in se] teach, that the best workes of the best men are in part sinnefull. They thereupon cry out that wee take away all goodness from the workes of the godly, and that wee account them to be [in se. ^a i. e. *Ex natura sua*] damnable and mortal sinnes. This is a foolish calumny of Men that cannot distinguish, betweene the disease and the diseased Body: but straightway conclude that the whole body it selfe is nothing else, but a meere rotten ulcer, because it hath swellings and sores in some parts of it. Wherfore to vnfold their eyes in his point, they are to vnderstand that wee make a necessary & true distinction between *That which is sinne and plicuer: sed mala* *that which is sinnefull: teaching that the good workes of the Regenerate be not sinnes, though they be sinfull.* Wee ex- plaine it thus. That is to be called *Sinne* in its owne Na- ture, which is the transgression of the Law in doing any act forbidden; or in leauing vndone any act commanded by the Law. The omitting, or committing of any such act is properly [^b in se & ex *Naturâ sua*] a sinne. Because it is direct-ly and totally in the very substance of it against the Law. simply con-

As to pray to a false God, or neglect prayer to the true God, are both of them sinnes in their very proper Natures: because both are forbidden by the morall Law. That wee call sinnefull, which is for the maine substance of the worke conformable to the Law; but it failes and offends against the Law in some circumstances required in the doing of it, when the thing is done which the Law commands, but not perfectly in euery point as the Law commands it: such a worke, we say, is not a sinne, though it be sinnefull; there is ill doing of it.

finne in it, but it is not all sinnes. This distinction our Aduersaries cannot but admit of, as in the *workes of the Heathen and Christians unregenerate*: so in the good workes of the *Regenerate* themselues. Wee and they confesse that the morall Vertues of the *Heathen* were good and commendable in the substance thercof: nor doe we thinke there is any man so deuoide of reason, as to affirme that the *Justice, Temperance, Chastity, Liberality* of a *Heathen*, are meere vices & sinnes. We all grant, they were *virtues*: but yet our Aduersaries themselues cannot affirme, that they were euery way virtuous, free from all spots and staines of ^b*Vice*; seeing they had neither faith & sanctity from whence they sprung; nor the glory of God, at which they aimed. Now as the vertues of the naturall man, are in part vicious: so the *good workes of the Regenerate* are in part sinnefull. To fast, to pray, to giue almes, with the like workes of *Piety or Mercy*, we affirme and teach that they are *good workes*, good in their nature and use: being such actions as the Law commands. We know none of our side so farre gone with passion, as to maintaine that a godly man sinnes, because hee fasts, prayes, and giues almes; as if those very acts were nothing but damnable sinne. We detest such franticke opinions; and if any of our Writers haue let slip such words, as may giue occasion to our Aduersaries, so to thinke of vs: we doe not, nor are we bound to iustifie euery hot and cholericke speech, breathed out in eagerness of disputation. *Good workes* they be, truly and verily *good*: but they are not perfectly good. When a godly man prayes he doth well: but he never doth so well; but he may doe better. Nor dare any man in the world auouch, that either the roote whence *good actions* come, is purged by perfect *Holinesse*: or the manner of doing them, is so exactly kept in a precise obseruation of every *circumstance*, or the end in doing them *Gods glory, and Mans good*, so syacerely and truely aimed at: that the *severity of Gods Justice*, cannot finde any the least failing in any of those things. This is all we teach touching

^b *Sunt Vitiate
non Vici.*

the

the sinnesesse of good workes, and thus we stand too: as a most certaine truth. And we say. That this sinnesfulnesse accompaning our good workes, is sufficient to barre vs from Iustification by them. For we deserue not reward for what is well done, except all were well done. But neuerthelesse it shall not hinder Gods gracious acceptation of our good workes, who is well pleased with the obedience of his chil-^{dren}, so farre as it is good and holy: and when it failes, for Christ's sake he mercifully pardoneth their Trespasses. Thus much of the second Argument. The third is from reason grounded on Scriptures.

3 Where there are (sufficientia principia recte operatio-
ris) sufficient causes and meanes of well-doing: there a
good worke may be done without all fault.---But in a man
Regenerate, there are causes and meanes sufficient for
well-doing---Ergo, He may doe well, and not offend.

They proue the Minor thus. To the performance of any
good worke, there is required nothing, but these things.
Knowledge of what is to be done, will and power to do it---
But now a Regenerate man hath all these. For first, his
understanding is enlightened, so that hee can easly know
what is good to be done. Secondly, his will and affections
are sanctified and aided by grace, to desire and endeaour
the performance of it. And thirdly, and lastly, hee hath
power to put in practise what he knowes and desires, there
being no impediment inward, or outward that should hinder
him ---Ergo, he may doe well and sinnenot.

Here we desire them to shew vs. How a man Regenerate
is endued with such perfect abilities, as may helpe him:
and quite rid him of all such impediments, as might hinder
him in well doing.

This (they say) is done by the grace of Sanctification,
given unto a Regenerate man, whereby hee is freed from
all contagion of sinne: and such incombrances, as hinder
him in well-doing. For by this grace given to him, hee is
made a good tree: now [A good tree cannot bring forth
bad:]

bad fruit, Matth. 7. 18. --- And ergo, a good man can-
not doe bad workes. ~~signum, non~~ made a fruitfull
Branch of Christ the true Vine, as it is John 15. 5. I am
the Vine, yea are the branches, he that abideth in me, and
I in him, the same beareth much fruit. And Ergo, That
fruit onely which is good. which Similitude of a Branch
much illustrates the matter (in their Imagination.) For
as in a Vine-Branch. If first it haue sufficient moisture
from the Body of the Vine. Secondly, if it haue sufficient
heat of the Sunne to digest that moysture. And thirdly,
if it be not hurt nor hindred by Frosts, Wette, Windes,
Wormes, or other such discommodities of the Ayre and
Soile; then certainly it will beare very much, and very
good fruit: so is it in a man regenerate. From Christ he
receiueth sufficient moisture of Divine Grace, which is in
him, [as a well of water springing vp unto everlasting life.
John 4.14.] He hath heat sufficient of spirituall affection,
to cause him to bud forth into good workes. For Christ
saith [I am come to send fire on the earth, and what will I
if it be already kindled.] Luke 12. 49. And [Did not our
bearts burne within vs] said the two Disciples that went
to Emmaus, Luk. 24.32. Ergo, they haue heat enough. Fi-
nally, they haue no impediment. Neither inward. For
why? It is written, Rom. 8.1. There is no condemnation
to them that are in Christ Iesus. Ergo, no inward impedi-
ment to well doing. Nor outward. For it written, [nothing
shall separate vs from the Loue of God, that is in Christ
Iesus our Lord, Rom. 8.38.] Ergo, no outward impediment
of good workes.

Hereunto we make answer. That this Argument is a sophi-
sticall cauillation; which proues that which we do not deny.
They say that a Man Regenerate, hath *sufficientia principia
recte & honeste operationis*. We say so too; confessing that
hee is made a good tree, a fruitfull Branch; that hee is en-
lightened; sanctified, and strengthened by the spirit of God
vnto the performance of good workes. We grant that now
hee is enabled to doe well, who before his *Regeneration*
could

could doe nothing saue ill : but the question still remaines, whether now he doe so well, as that he doth nothing ill when he doth best. We grant that the *Vine*, which in former time yeelded nothing, but wild grapes, now being transplanted and grafted into the best *Vine*, beares good grapes: but we deny that they are so weet and kindly in every respect, as not to haue a little relish still of their former wildnesse and sownenesse. Wherfore our Aduersaries doe but trifle with vs to tell vs that Men Regenerate haue meanes sufficient to doe those workes that be good: this we deny not; but we question whether they haue helpe sufficient to performe any worke so absolutely and perfectly good; that God himselfe cannot charge it with any *Sinre* at all. This we constantly deny. And to their discourse, (*That a regenerate Man hath sufficient Knowledge, Power and will to doe good perfectly*) in this they affirme more then will euer bee proued. Our imperfections in every one of these three particulars witnessed to our Conscience by *Scripture* and experience doth dilate vs euer frō doing any worke entirely and totally good. Knowledge we haue: but much darkned by ignorance. We haue a will to doe good: but that also corrupted with much forward *Rebelliō*. A power we haue to do good: but alwayes crossed and much restrained by many-fold Lusts within, and Temptations without vs. How is it possible for vs, being compassed about with so many infirmitiies: but wee should offend in one thing or other; *Beccan* nus here brings vs an instant of a good worke: and bids vs shew what finne there is in it. If (sayth he) *A Man regenerate read or heare these words of Christ. Mat: 6. [gine almes]* hee being enlightened knowes that this is a worthy and honest worke, wherupon he is touched in heart and stirred up to do it. He consentes to this motion, and resolvs upon the execution, which (supposing that he be rich) nothing now can hinder because he is both able and willing to give. Now then this almes being thus given out of knowledge, and a pions motion of the Heart tending to Gods honour and our Neighbours good, the Jesuit

desires

desires to know of vs, where their is any Sinne in it. Wee say there is some euill in euery good worke and therefore hee would haue vs tell him what euill there is in this *Almesdeed*. Vnto this we say, that this enquiry of the *Iefuite* is the most ridiculous and absurd thing, that can be. He asketh vs where is the Sinne? what if we anſwere him we doe not know; Is hee now euer the wiser? what hath he gained hereby? Are other Mens worke without all faults because we know not what they be? Nay, are they without fault, because themſelues know not whether there be any in them: or no? what fili-nesſe were it to argue in this ſort? Therefore when wee come to this point ſtrictly to examine the workes of Men. First we tell the *Iefuite* that he muſt not put *Caſes* touching generalities [ſuppoſe that ſuch a good worke be done ſo and ſo what then] we diſpute now touching particulars in euery Mans reall practice. The enquiry is not for the generall. (What euill is there in ſuch and ſuch a good worke) done thus and thus, according as the Circumstances are framed in an Imagined Caſe. As to aſke what Sinne is their in an *Almesdeed* done out of Faith and Charity to Gods glory. This is a ſond question thus framed vpon generall termes we ſay their is no Sinne in it. But the enquiry is in particular, what Euill their is in ſuch a worke done by this or that Man, according to all Circumstances, that were at that time incident to the worke, as. What ſinne was there in *Zachēus* or *Cornelius* almes-deeds? This queſtion we admit, and anſwere to it, That ſome Sinne there was for which thofe holy Men, as wel as others, would not haue beene willing that God ſhould enter into iudgement with them, ſtrictly to iudge them. Yea, but will the Iefuits reply, name what Sinne this was; or else you wrong them. Now this is mere impudency. For who is judge of their actions? Are we? or is it God and their owne Conſciences? we can be no judges, who at furthest can judge but accordiſg to outward appearance. We know not their Hearts: nor are we priuie vnto euery particular Circumſtance, that did accompany thofe actions of theirs. Circumſtances

cumstances in every particular action differ infinitely, one Man may offend in this point, another in that: nor haue we a generall Rule whereby to judge alike of all. And therefore it is a childish quere to aske on Man whether another Man offendes, who may doe euill a 1000 times, not only secret from others, but unwitting to himselfe. If then the *Iesuite* will haue an answere to his question, he must resort to particular mens Consciences, and to God: for only the spirit of Man, and the spirit of God know the things of Man. Let him aske a *Cornelius* when he giues almes, whether he doe thinke this worke so well done, that no fault can bee found with it. Doubtlesse he will answere, that he cannot excuse himselfe from all faultinesse: though he knew nothing by himselfe, yet he dares not stand to Gods judgment. His confession and prayer would in this case be the same with *Nehemiah*. *Nehem. 13. 22.* [Remember me O my God concerning this also, and spare mee according to the greatness of thy mercy.] at once begging fauorable acceptance of his obedience, and gratiouse pardon of his infirmities. If this suffice not in the next place, the *Iesuite* is to repaire to God almighty and question him, where the *Sinnes* in such and such a good worke, who no doubt can shape him an answere that will sore confound his pride and folly, and make it quickly appeare vnto him, that sinnesfull Man, when he pleades with God, is not able to answere him one obiection of a 100, that God shall make against him.

This of the third Argument. That Man hath sufficient meanes to doe well and not Sinne. The last followes, drawne from such absurdities, as they say doe follow vpon our Doctrine. Thus.

4 If (say they) our Doctrine be true that the best worke of Men be Sinfull: then these absurdities be likewise true doctrine. That to be iustified by faith is to be iustified by Sin. That no man ought to beleue, because the worke [Believing] is Sinne. That all good works are forbidden, because all Sinnes is forbidden. That God should command vs to

commit Sinne: because he commands vs to doe good workes. That God bidding vs be zealous of good workes, should in effect bid vs be zealous of mortall Sinne. That to pray for the pardon of Sinne were a damnable Sinne. These and such other absurd Positions would be true: if the protestants doctrine concerning the sinfullnesse of good workes may stand for good.

Hereunto we auiswere. That these absurdities issue not out of our Doctrine, but out of our Aduersaries malitious Imaginations. Who like the ragne Sea casting vp mire and Dirt from its owne Bottome would faine throw all this filth in the face of the Reformed Churches, to make them odious and hatefull to the world. The best is. Truth cannot bee disgraced though it may be belyed. These foule Absurdities; touch vs not: but follow vpon that Doctrine which is none of ours. Namely, *That the good workes of the Regenerate are in their very Nature altogether sins, and nothing else but fordes, inquinamenta, & mere iniquitates.* Such an absurd assertion would indeed yeeld such an absurd consequence. But we defended it not: & they abuse vs grossly, whē in their writings they report of vs the contrary that we doe maine-taine. This onely we teach. *That mens good workes are in part sinfull.* Much good they haue in them: but with all some euill mingled therewith. Amongst the gold, some drosse also will be found, that will not be able to abide the fire of Gods seuere Tryall. Imperfections will appeare in our best workes, so long as humane infirmity and mortality hangs vpon vs. This we teach, and from this Doctrine all that haue reason, may see that no such vndeasonable conclusions can be collected. And let thus much suffice for the clearing of this third Proposition, touching the imperfection of our obedience to the *Morall Law of God*, euē in the good workes which we performe. From whence every godly heart should learne both Christian Humilitie and also Industry. First, Humility not to boast in the flesh and glory in its owne Righteousnesse, thinking that God must highly ac-

count

count off, and reward largely, that which is very little worth. Secondly, *Industry* in a faithfull indeauour after perfection. That what cannot be done well as it ought: we may yet every day be done better then before it was.

CHAP. IIII.

Three generall exceptions against the truthes delivered
in this third Section.

Hus we haue stood long in the confirmation of our second Argument, touching the impossibility of Mans fulfilling of the Law in this Lite, and so consequently of *justification by the Law*.

Against all that haue bin sayed for the profit of this point; our Aduersaries haue three Common and generall Exceptions. Which are these.

1. That *Concupiscence* or *Naturall Corruption* in the Bell. lib. 4. cap. 17. & passim aliis. first and second all of it, is no sinne.
2. That *imperfection* in our *Charity* and *Obedience* is no sinne.
3. That *smaller faults*, or (as they tell them) *Veniall sinnes*, doe not hinder the *Justice* and *goodnesse* of any *good worke*.

To these three Positions they haue continually recourse. ¹Exceptions. For whereas they cannot deny; but that their is in the *Regenerato*; both a pronesse of *Nature* vnto *Euill*, and also many inordinate *Sinnesfull motions* arising thence: they first deny, that either these *Naturall Corruptions*, or *disorderd Motions* of the *Heart* be any *sinnes*.

Againe, they confess that no man hath such perfect *love* of *God* and *Man*; but that he may increase in *charity*: nor be his *good worke*s so perfectly good; but that they ought still to striue to doe them better: but then here also they deny, that this *imperfection* of our *charity* and *good works*, is any *sinne*.

Lastly, they grant that no man can auoide *veniall sinnes*,

scarce in the best workes he doth: but then they deny that *veniall sinnes* be contrary to the Law, so that albeit a man commit them, yet he may perfectly fulfill the Law of God. I cannot stand largely in the refutation of these foule errors. The confutation whereof belongs properly to the *Article of remission of sinnes*; where the nature and kindes of sinnes are to be handled. For this present I shall but touch on them briefly, and proceed to the matter.

1. For the first; we defend this conclusion.

Conclusion.

The vitiouse inclination and pronesse of Nature unto euill, as also the inordinate motions of concupiscence, which goe before consent, they are sinnes even in a man regenerate.

1. That the inclination and pronesse of Nature to sinne is a sinne, we prove thus.

1. It is expressly so called by the Apostle, *Roms. 7.* not once nor twice: but almost in euery verse of the Chapter. *I am carnall sold under sinne. The sinne that dwelleth in me. ver. 17. 20. The Law of sinne. verse 23. 25.* In it selfe it is sinne, and deserues the wages of sinne, eternall death. For which cause the Apostle there calls it. *The body of this death. verse 24.* Because this inward Corruption (which is like a Body that hath many members consisting of diuerte euill affectiōns spreading themselues throughout his whole Nature) made him lyable to eternall death, from which onely Gods mercy in Christ could deliuer him.

2. To rebell against the Law is Sinne. *Ergo, To haue a rebellious inclination is sinne likewise.* For if the act bee euill, the habite must needes be naught: if the Law forbid one; it must needes forbid the other. If it be euill to breake any Commandement in act: is it not euill to haue, a pronesse and readinesse of minde to breake it? The habit denominated a man sinfull and not the act. Nor doth God lesse abhorre the pronesse of man to offend him: then wee doe abhorre the rauenous disposition of a Wolfe, though it be a Cubb, not yet vsed to the prey; or one tyed vp in a chaine, and kept from rauening.

That

2. *1. 3. 12. 13.*
m. 4. 8.
Lense your
inds: purge
our hearts.

That the euill motions of the heart without consent be sins.

2.

1 They are forbidden in the Morrall Law. In the tenth Commandement, *Thou shalt not covet.* For motions with consent are forbidden in the other Commandments. As appeares manifestly in Christ's exposition of the Commandements. *Mat. 5. 22.* were not only the outward act of Adultery: but the inward desire is also forbidden; if wee belieue Christ the best interpreter of the Law: When Ergo the tenth Commandement forbids *coveting [of our Neighbours Wife]*, it either meanes the same kind of lusting, with a needless Tantology: or a different. viz. that which is not consented vnto. Nor can our Aduersaries shift this off: though *Becanus* most impudently denies it, with out any *Tom. 2. pag. 885.* reason of his so doing.

2.

2 We proue it thus. Whatsoeuer is inordinate and repugnant to right Reason: that is Sinne.

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But these Motions without consent be inordinate:----
Ergo They be Sinne, The Minor is confessed. That these Motions be *inordinatis & recte Rationi repugnantes.*

The Major is apparent. For what is *Ordo & recta Ratio in Moribus*: but that course of doing any thing, which is conformable to Gods Law and his will. God is the God of order. His Law is the *rule of order* in all *humane actions*. Marke them that walke disorderly, sinfull, otherwise according to the Law. *recta Ratio* what is it; but the *conformity of mans vnderstanding and will vnto Gods will*, which only is the *rule of a law*, i.e. rightconscience; We never purpose and will matters aright: But when wee will them agreeably to Gods will. Wherefore it is a grosse absurdity to deny the *Sinnesfullnesse* of these disorderly motions: seeing no man can breake those orders which God hath made, and yet be faultlesse. Nor is it possible a Man should doe that which is contrary to Gods will: And yet be without Sinne in doing of it. These motions then without consent be *confusione in Nature opposites* to the *righteousnesse* of the will of God; and vnto that *euere and freight order* expressed in his Law.

We conclude then that *Concupiscence* and inordinate motions

motions of the Soule not consented vnto, are Sinnes contrary to our Aduersaries assertion.

They bring some Reasons to proue they are not.

1 Arg. Adu.

1 Originall sinne is taken away in Baptisme. But concupiscence is not taken away in Baptisme; as appeares by experience in the regenerate in whom it remaines.-- Ergo, concupiscence and pronesse to Sinne, is no sinne.

This Argument is fruulous. In Originall sinne, there are two things, First, the guilt. Secondly, the inherent corruptiōns. We say in Baptisme the guilt is altogether washed away from the Baptized Elect, by the blood of Christ. And for the corruption thereof, it is part done away by the sanctifying Spirit of Christ, powred out vpon the Regenerate, which by degrees purgeth out the inherent sinfullnesse of Nature, by replanting the graces of Sanctification in all parts. Concupiscence then, notwithstanding Baptisme remaines in the Regenerate, and is a sinne in them, the guiltinesse whereof God mercifully pardons in Christ.

2 Arg. Adu.

2 What is not in our power to auoide: that God doth not forbid vs by his Law.

But tis not in our power to auoide the Motions of the heart that prevent Reason and consent. Ergo, they be no sinnes forbidden vs.

To this we answeare. The Major is true in things merely Naturall, that fall out by the Necessity of Nature well disposed. So we say, Gods Law were vncouth, should he command a man never to be an hungry or thirst, which things he cannot auoide, but they come vpon him, will he, nill he; by the meere necessity of Nature. But concerning inordinate motions, there's no such matter. God hath layed no such necessity on Nature in her creation: but we by our sinne haue brought it upon our selues.

Now such a necessity excuses vs not. In this case it helps a man no more to say. [I cannot auoid euill thoughts and desires:] then it doth a desperate fainer, that by countenance hath

hath hardened himselfe in euill courses ; or then it helpe^s the Diuels and the damned, if they should say ; *Wee cannot chuse but doe euill.*

3 They argue thus. *That which would haue beeene naturall and without fault in man, if he had beeene created, in puris Naturalibus ; that is, no sinne nor fault in vs.*

But motions presenting consent, would be naturall, and without fault in men so made. --- Ergo, In vs they be no faults of themselves.

Heere our Aduersaries haue made a Man of white Paper, or the like to *Materia prima* : that hath not 2ny quality in him morally good or bad. That is. A Man that hath neither the Image of God in knowledge, righteousness, and holines, engrauen on his *understanding, will, affections*, and whole person ; nor yet, though it haue it not, hath in him any contrary euill quality, that comes vpon him by reason of such a defect. Now of such a *Wiseaker* they dispute. If God had created a Man thus, *in puris naturalibus*, neither good, nor bad, then. What then? As the old word is. *If the Heauens fall, we shall haue Larkes good cheepe.* Suppositions framed by our Imaginations touching what might be done, are vaine and needlesse when we see what is done. This we see that Man was created in God's Image invested with all *reall Qualities* of *Righteousnes* and *Holinesse*. This we see also, that Man being falne is borne in *Originall corruption*, deprived of God's Image, & thereupon depraued in his whole Nature by *sinfull infirmity*. Wherefore a man in his pure *Naturals*, one that hath neither *Grace, nor Corruption*, was never found in this world: yea, 'tis a contradiction to imagine a man thus naked without his *Qualities*; that he hath *Reason*, but neither enlightened, nor darkened, a will but merely indifferent, neither inclined to good, or euill; affections, but neither vertuously, nor vitiously disposed. In a word, that he is a Man capable of *Virtue, or Vice; Holinesse, or Sinfulnesse*, and yet hath neither. That were to make a Man litle better then an *unreasonable Beast.*

Beast. But to follow them a little. Suppose a Man were made
 in his pure Naturals, would such disorderly motions be
 found in him? Yea, say they, and that boldly. *Si Homo crea-
 tract 4 cap. 4. quest. 1. sect. 25. retrur à Deo in puris naturalibus, procul dubio constaret duabus
 partibus repugnantibus, Spiritu & Carne: & haberet duos ap-
 petitus contrarios. Rationalem, & Sensitivum; ergo naturali-
 ter haberet quosdam motus repugnantes Rationis.* Without
 doubt the Jesuite is deceiued in this his Imagination, and his
 Argument is not worth a Button. A Man in his pure Na-
 turals should haue two parts, a Soule and a Body, *Spirit and
 Flesh;* he should haue two appetites, *Reasonable and Sensual,*
 ergo, these parts in their motions and desires would be con-
 trary one to the other. This consequent is false. They would
 be diuerse, not opposite and repugnant. The Body and the
Sensitives would lead a Man to those things that are agree-
 able to the Body. The Soule and reasonable appetite, or will
 would incline him to those higher and more noble objets a-
 greeable to the Soule. But neither of these inclinations would
 crosse and trouble one another, the inferiour faculties, like
 the lower *Spheares* would moue differently from the *superi-
 or:* but yet most orderly according to their owne nature,
 without impeaching the Motions of the other. Each faculty
 in it's place would worke orderly in sweet harmony and a-
 greement each with other, had not Sinne brought in *con-
 fusion and discord* into the world, as betweene God and Mans:
 so betweene Man and himselfe. This we further make good
 by this argument. Whatsoeuer is naturall, and so without
 blame in Man: that Christ took one him----. But these inor-
 dinate Motions of the *sensitive appetite*, repugnant unto Will
 and Reason; Christ tooke not on him----. Ergo they are not
 naturall, and without blame. The Maior we proue by that,
*Phil. 3. 7. He was made like unto Man: and Heb. 2. 17. In all
 things it behoued him to be made like unto his Brethren.* And
 againe, *Chap. 4. 15. Wee haue not a high Priest which cannot be
 sonched with a feeling of our infirmitie: but was in all things
 tempted in like sort: yet without Sinne.* Whence 'tis manifest

that

that Christ taking on him our Nature, tooke on him all the properties of our Nature, and with all such infirmities of our Nature as not sinfull in themselues, or the effects or punishments of Sinne in vs. If therefore it be naturall vnto Man, that the Motions of the sensitiu appetitie should preuent and be repugnant vnto Reason, and that this is no Sinne except consent make it so: then certainly Christ had in him such motions and inordinate desires. But to affirme that, there were in Christ such disorderly Motions of his inferiour Faculties, repugnant vnto his Reason and Will, is a blasphemie against the immaculate Lambe of God. Christ was indeed tempted (as the text saith) and in like sort as we are: but will any Man heere vnderstand this of inward Temptations arising from any thing within Christ, as if he were like vnto vs drawne aside with ^bConcupiscence and inticed, the motions ^bIam.1.17. of his sensitiu faculties, inclining him to that which was contrary to his vnderstanding and will? We confesse that he was fiercely tempted by Satan and wicked Men from without: but that he was tempted by any thing in himselfe, by disorderly Motions of his heart tending vnto euill, and ergo checked by his will and Reason, this we account an abominable Errour touching the spotlesse humanity of our Saviour. Wherin we deny, that there euer was any the least disorderly desire, thought, word, or worke whatsoeuer. And therefore we conclude, that such motions are not naturall vnto Men, becomming sinfull only by accident, because they are consented vnto: but they are accidentall vnto him, being the fruit of originall Corruption, and are in themselues verily and properly Sinnen.

For Conclusion of this point, let vs heare that Argument 4 Arg. Bell. which Bell. makes.

4. *Where there is no Law, there is no sinne.* Rom. 4. 10. ^{Lib. 4. cap. 11.}

But there is no Law prescribed vnto sense and sensuall appetites. Ergo The Motions thereof are not sinfull.

The Maior we grant. The Minor he proues. Because the Law presupposeth Reason in all that whereto it is giuen.

But the sensitive part of Man is without Reason, and ergo not capable of a Law, according as it is in bruite beasts, to whom ergo no Law is given. This he further proues by that place, Rom. 7. 20. Now if I doe that I would not, it is no more I that doe it, but Sinne that dwelleth in me. Where 'tis plaine (saith Bell.) that the Apostle did not sinne, because he lusted against his will. 'Twas not he did the worke: but 'twas the Sinne in him. Wherefore he saith afterward. That in his mind, i.e. in his superior faculties he serued the Law of God: and kept it: although in his flesh, i.e. sensitive appetite and inferiour faculties he serued the Law of sin: yet, for all that he sinned not in so doing, because sinne cannot be but in the minde, and the Law is not given to those faculties that be unreasonable.

To this we answere. That God giues no Law to unreasonable Creatures, but such as haue Reason. The sensitive faculties of bruite-beasts haue no other Rule then Natures instinct, which guides and moderates their severall motions in due order and measure. But in man those inferiour faculties how euer unreasonable, are yet capable of Reasons Government, which according to Gods Law prescribes vnto the motions of the sensitive appetite their measure and bounds, beyond which they may not passe. If a man were vncorrupt, the appetite would obey this rule of Reason and keepe it selfe within those prescribed Bounds. But being now corrupt by Sinne, it breakes out beyond this compasse and ouerbeares Reason and will, which in their sinfull weaknesses are not able to bridle these vnrule motions. wherefore when Bell. saith. That the Law is given to the reasonable will, not to the sensitive appetite; it is vtterly false: Because in Man it is probable of government, and so subject to the Law. Our Reason hath euen in this our corrupted estate a ciuill command ouer our appetite and affections; so that it can moderate them by faire persuasions now and then. That which it can doe sometimes, it ought to doe alwayes, and if any

any affections can obey *Reason* at sometimes, were they not infected with *Sinne*, they would doe it at all times. And if they doe well when they obey, certainly they doe euill when they disobey. And *ergo* such motions of them, as are repugnant to right *reason*, are nothing but *rebellion* agaist God's Law. As to the place in the 7. *Rom.* we answere. That that Interpretation of it which *Bell.* brings is most peruerse and against all *Sense*. The Apostle complaines that he did the Euill, which he would not; no doubt in so doeing he did *sinne*. But what is it now which committed this guilt or *sinne*? *It is not I that doe it saith the Apostle: but that sinne that dwelleth in me.* That is, according to *Bell.* not I in my mind, or superior faculties of *Reason* and *Will*: but my inferior Appetite and affections which doe this euill against my consent. So the meaning shalbe *Concupiscentia* in that duell in the Apostle committed *Sinne*: but the *Apostle* himselfe committed it not. Which is very absurd. As if a *cholerickē-Man* hauing done a mischiefe in his anger should saie, It were not he did it; but his raging passion: or an *adulterer*, that 'twas not he committed the *Sinne*; but his sinfull Affection that carried him further then *reason* would. So that if God will punish such a *sinne*; he must not punish him: but onely his sensitiuē *appetite* which was in fault. This is ridiculous, for besides that it crosseth the *Romanist's* Doctrine manifestly; in teaching that such disorderly motions of the *sensitiuē appetite* be no *sinnes*, which heere the *Apostle* contradicteſ, saying plainly (*that the Sinne which dwelt in him did doe the euill he would not.* (viz, *Sinne*:) it draweth after it this grosse Error. *I hat some facultie in man may sin, and yet the man not sinne himselfe.* Wherefore the Apostle in that speach, *'Tis not I doe it: but sinne in me.* doth not oppose one facultie against the other, the *reasonable will*, against the *sensitiuē appetite*, seeking for a shift to excuse his *sinne*, by putting it off from himselfe, to that which was not capable of *Sinne*: but he opposeth *grace* in cuery facultie to *Corruption* in the same facultie; as two contrarie *Principles* and

causes of his actions, one moving to good; the other inclining to bad. Thence the Apostle saith, that (when he doth euill) 'tis not I that doe it. i. e, I regenerate according to the Grace, that dwelleth in me, for that inclines me to doe good: but 'tis *the Sinne dwelling in me* which (when I would doe well) inclines me to doe euill. He heere shewes the Roote, whence this Euill comes: but yet he doth not put off the fault from himselfe. As 'tis himselfe doth well: so 'tis himselfe doth ill too, according as he concludes. vers 25. *Then I my selfe.* οὐαὶ αὐτῷ doe both well and ill; well, according to Grace, in my mind that is regenerate, part both of inferior and superior facultie. *I serue the Law of God;* but ill according to corruption remaining in me: *but in my flesh, unregenerate part the Law of Sinne.* Much more might be added: but 'tis not my purpose, heere to enter vpon the common place at large,

I proceed to the second question of our Aduersaries, who teach that *albeit our Loue of God be imperfect: yet this imperfection is not sinne in vs.* They grant. That no man hath any *grace* of the *spirit*: but he may encrease in it daily. that the *Loue of God* and our *Neighbours* may still grow on to farther degrees of affection; That no grace, nor good worke hath that full perfection, which it might haue in this Life, or which we shall attaine vnto in Heaven. But they deny this *defect to be any fault or sinne.*

an Exception.
Bell lib. 4 c.
30. Oct 17.
Cap. 20.

2. *Defectus Charitatis quod (viz) non faciamus opera nostra tanto feruore dilectionis, quanto faciemus in patria, defectus quidem est: sed culpa & peccatum non est.*
saith Bell. and againe *Charitas nostra quamuis comparata ad Charitatem beatorum, sit imperfecta: tamen absolute perfecta dici potest.*

This is an Error, against which we defend this Conclusion in generall, touching both *Charity* and all man Righteousness.

Conclusion.

The defects or want of Perfection in Mans Righteousnes
is Sinne.

For

For the proofe of this point we are to obserue, that the Imperfection, or Perfection of any thing is to be considered of two waies.

1 Comparatiuely. When any thing set by another is more or lesse perfect, then that other.

2 Absolutely. When considered in it selfe, it hath or wantes that Perfection which it shoulde haue by its proper Nature.

Betweene these there is great difference. For Comparative imperfection is not euill: absolute imperfection is Euill. We may see it in an example, The Senses that are in Man being compared with their like in other creatures, 'tis manifest they are much excelled by them, as by an Eagle for sight, a spider for touch. &c. Heere we say that the eie of a man is not perfect as the eie of an Eagle: but yet we doe not account this imperfection any Naturall euill of the eie of a man. God might haue giuen a stronger and a clearer sight to men: but we, blame not his workes; nor count our sight imperfect because it hath not that singular Temper which is in other *Creatures*; but because it wants at any time that temper which is agreeable to our nature. Such a *defect* only, is properly an Euill in *Nature*, when something is wanting to the perfection of any part, which by the Course of nature should be there. Thus 'tis also in *Grace*. Compare we the *Righteousnes* of man, or *Angels*, with the *Righteousnes* of *God*; we saie that *God's* is *infinitely* more perfect then the *Creatures*. But now is this *imperfection* in *Humane* or *Angelicall righteousnes* any Euill and Sinne in them? We saie No. Neither are the *Angels* sinfull because lesse righteous then *God*: nor *Adam* sinfull because lesse righteous then either. *God* made them both lesse good then himselfe: yet *very good* and without all Sinne. There be degrees of *Righteousnes*, and though the Creature be infinitely below the highest pitch of *goodnes* (which is *God*:) yet he may bee still aboue that lowest descent vnto *Sinne* and *unrighteousnes*. In *Phylosophie* we dispute whether the slackening of any

any degree in one *Quality*, be the mingling of another that is *contrary*. As heat in eight degrees if it decrease vnto seuen, whether there is any degree of cold mingled with it. 'Tis heard to say that there is. But concerning *Grace* and *Righteousnes* 'tis certaine, there is that *remissio graduum* without any *admixtione* of *Sinne* and *iniquity*. As the *Holines* of *Saints* is lesse then that of *Angels*; that of *Angels* lesse then the *Holines* of *Christs* glorified *Humanity*, this lesse then his *Dic^y*. And yet in the least of these *Righteousnes* there is no *Unrighteousnes* at all to be found, no not in the severre judgement of *God*. Except we say there is *unrighteousnes* in *Heaven* where no vncleane thing can enter. Well then. What *Imperfection* of mans *Righteousnes* is it, which is *Sinne*? We say. That *Imperfection*, when man in any *Grace* or *good Worke* wantes that degree of *goodnes*, which he ought to haue. As in nature. If the *Eye* want that cleernes of sight which should be in it: 'tis a naturall Euill. In *Morality* if a man want that *Temperance* or degree of *Temperance* he ought to haue, its a *vitios* and morall euill: so in *Grace* the want of that *righteousnes* or degree of *righteousnes* which *God* requires to be in man, is a *Sinne* and *spirituall* Euill. All such *privations* of what should be present are Euill in what kind soeuer. If they be in nature they be *mala misera*, deserve pity and cure: if in *Vertue* and *Grace*; they be *mala culpa* worth of blame and punishment. Such defects as these in *Grace*, when man fails short, not onely of that which is in others; but that which should be in himselfe, doe alwaies arise from the mixture of *Corruption* and *Sinne*. Hee that loues not *God* or his neighbour so much as he ought to doe: 'tis because his heart be wicked, at the least in part; and that he loues others things more then he should doe. These things are certaine and vndeniable according to those

^a Epist. 29. ad Hieron. ^a Profecto illud quod minus est quam debet, ex vicio est. And againe. ^b Pecatum est, vel cum non est charitas, qua esse debet: vel minor est quam debet. 'Tis a *Sinne*, not to loue. God at all: or to

^b Lib. deperfect. Igitur respons. 15

loue him lesse then we should. Wherefore heere we aske the *Lesuite* whether *Charity* and other *Graces* in a man *regenerate* be so perfect in this *Life*, as they ought to be? If he say, they be not so perfect, as they ought to be: how can he affirme that this defect is no fault nor *Sinne*? Can a man possibly doe worse, or be worse then he should; and yet be in no fault therefore? If he say they be as perfect as they should be, his owne *Conscience* and the *Conscience* of all the men in the *World* will gain-say him for a liar. No man can say, that he loues God and his *Neighbour* as much as he ought to doe: and that he is not bound in euery *grace* and *good worke* to arive at greater perfeccion, then hee hath for the present. He that thinkes himselfe come nearest vnto the marke, will yet be driuen to confess, that he falleth many bowes short of those patternes which we ought to imitate, *Adam* in his *Innocency*; *Christs Humanity*, and the *Saints* in *Heauen*. Wee here bid them (*Depinge ubi sis tam*) make a point where we shall stoppe: that when we are come so farre, we neede seeke no further perfeccion. If they cannot do this, then they must confess, as the truth is, that euery man is bound by Gods command to be more holy, to be more perfect in all *Graces* and *good workes*; and so farre as he wants any degree or dramme of goodnessse, that should be in him and his *works*, so farre he is sinfull and guilty of a fault.

3 I goe on to the last *Assertion* of our *Aduersaries*, which is touching *veniall sinnes*, (viz.) That these ³ *Exceptiones* ^{*Bell. lib. 4 c. 17.*} doe not hinder the *righteousnesse* of mens *good workes*. A man may be a *perfect iust man*, though he commit many *veniall sinnes*. The reaon whereof they make to be [because *veniall sinnes* are not contrary to *charity*, the loue of God and our *neighbour*, and so may stand well enough with the fulfilling of the *Law*.]

Against this error, tending to the obdurbation of mans hart in impenitency & loue of sin: we maintain this *conclusio*.

Those sinnes which the Church of Rome calls veniall, doe truly make a man regenerate, and his workes unrighteousesse contr. in the sight of God.

This we proue by this one Argument.

Who so ever transgresseth the Law, he is unrighteous in so doing.

But he that committs venial sinnes, transgresseth the Law. Ergo, He that committs venial sinnes is an unrighteous man.

The Maior is vndeniable. For the Minor our Adversarie is at a stand. They are loath to grant it: yet cannot tell how to deny it with any honesty. Bellarmine after one or two shuffling distinctiones of simpliciter, & secundum quid; perfecte and imperfecte, at last plainly denies that venial sinnes be contrary to the Law. For answering unto those places in *Iames.* [In many things we offend all,] and that in *John.* [If we say we have no sinne, we deceive our selues.] Hee saith they cannot hansomly shift themselues of those places, who hold that venial sinnes be [proprie contra Legem.] Such as bee of that opinion [Let them looke to it (saith he) what they will answere to that of Saint Iames.] He that keepes the Law in one point, &c.] He therefore will be more wise and wary. [Solida igitur responsio est (saith he) Peccata venialia, sine quibus non viuitur, non esse peccata simpliciter, sed imperfecte & secundum quid: neque esse contra Legem, sed prater Legem.] And thus saith he, *Omnia coherent* (like a Pebble in a Withe) [Nam qui ostendit in uno pranaricans scilicet unum praceptum, reus est oronium & simpliciter iniustus constituitur & tamen in multis offendimus omnes, quia tametsi nihil facimus contra Legem; tamen multa facimus prater Legem. Et qui natus est ex Deo, non peccat at transgrediendo Legem, & tamen si dicamus quia peccatum non habemus. (viz.) nihil prater Legem faciendo: nos ipsis seducimus, & veritas non est in Nobis.] This is an vnbouned Besome, as will appeare by vndoing that distinction which seemes to hold it together. Venial sinnes are not against the Law: but besides the Law.

Other meaning of these words [against] and [Besides] there can be none giuen, Well, we must now know what is against the Law, & what besides. That is against the Law, when any thing is done which the Law forbids; or left undone which it commands. That is besides the Law, when the thing done is neither comanded, nor forbidden in the Law. He then that committs

a *venial sinne*, doth some such act as the Law neither forbids nor commands. Here then we aske. Be *venial sinnes*, *sinnes*? Yea, they be. Is God offended with them? Yea, and he may iustly punish them, on vs with the losse of Heaven. For so Bellarmine himselfe confesseth. [*Peccata venialia nisi misericorditer remittantur impedient ab ingressu illius Regni in quod nihil conquinatum intrare potest.*] Now sure this is admirable, that such acts as these should defile a man, deserue hell, offend God, in a word be *sinnes*, and yet for all this neither commanded nor forbidden in any Law of God. Was there euer such a toy heard of as this? as *Sinnes* beside the Law. Tis a most ridiculous contradiction, *Peccatum prater Legem*. He that doth any thing beside the Law, not mentioned, nor included therein by way of *prohibition* or *command*, tis most apparent he *sinnes* not, nor offends not at all. For whom doth he offend, or who can challenge him of *Sinne*? Doth God the Law-giuer? No, for twas not his intention to command or forbid such an act, and *ergo*, be it done or not done, it crosseth not his will: nor hath he any reason to finde fault or be displeased at it. *Satan* or *Man* cannot accuse him. For let them then shew the Law that prooues him an offender. If they cannot alleadge a Law against which he hath transgressed: they wrongfully accuse him of a fault. Were it not absurd accusation against a prisoner at the Barre; to say that he hath indeed done nothing against the Lawes of the Land: but many things besides the Law not forbidden nor commanded in the Law, those hee hath done and deserves to be punished for it as an offender?

But now if those *venial sinnes* bee mentioned in Gods Law: then are such actions either commanded or forbidden. If commanded, then the not doing of such a thing, is plainly contrary to the Law. As for example. ^c To steale a penny, ^c *ut in uxore cupiscentie facias* or some other small matter, to please an idle word, to tell an *tiande gratia*, officious lie; these be *venial sinnes* say our Aduersaries. But how know they, they be *sinnes*? who told them so? The Scriptures they will say. Where? In the 8 and 9 Commandments. Ask them now. Did God intend in those Com-

mandements to forbid those actions of stealing and lying? Yea, or No? If he intended it not; then tis no *sinne* at all to doe them, seeing it crosseth not Gods will, nor offendeth him. If he did intend to forbid vs those things: then to doe them is a *sinne*, manifestly contrary to the holy will of God, the Lawgiuer. Wherefore let vs here remeber that excellent rule of *Bernard*. [*Non iussa quidem licet utrumlibet, vel admittuntur vel omittuntur: iussa vero sine culpa non negligantur, sine crimine non contemnuntur.*] For things not commanded: we may either lawfully doe them or leaue them: but for things commanded, to neglect them is a *sinne*, to contemne them is a haynous crime. Wherefore this distinction of sins against, and sines beside the Law falleth to dust: and our *Minor Proposition* stands firme: That he who committeth *veniall Sinne*, transgresseth the Law of God, and therefore is vnrighteous for his so doing.

² Tom. 2. tract. 7.
² cap. 2. q. 2.

Neuer. Man.
confess prelud.
7. Numb. 16.

^a *Becanus* here forsakes the *Cardinall* in this distinction: and helps him by an other deuise. He grants that *Veniall Sines* be against the Law, and proues it, [*because every Veniall Sinne is moraliter malum, and Ergo contra rectam rationem est Legem aeternam.*] But heres now the distinction: It is one thing to be *contra Legem*; another *contra finem Legis*. All *Veniall sines* be against the Law: but no *veniall sinne* is properly against the end of the Law. that is, against *Charity the Loue of God or our Neighbour*. Is not this a suprefine Inuention? As if a *Subiect* that hath in many things broken the Law, should say. True my faults be against the Law of the Land: but yet they are not against the end of those Lawes. *viz.* obedience to my Prince, and Loue to the good of him and my Country. Though I breeke the Lawes: yet I would not haue you thinke; but I loue and honour my Prince and Country well enough. Just so the *Iesuits*. A man may commit many sines against Gods Law: and yet obserue the end of the Law, in louing God with all his heart; and his Neighbour as himselfe. Then which nothing can be more senselesse, that a man should offend God in breaking of his Law: and yet not with standing loue

loue God with his whole heart. That a man should wrong his Neighbour doing that to him which he would not haue done to himselfe : and yet, for all that, loue his Neighbour as himselfe. (*If ye loue mee keepe my Commandements*) saith Christ. John. 14. 15. Nay (say the *Romanists*) we loue him and yet breake his Commandements. (*Loue doth none euill to his Neighbour*) saith the Apostle Romans. 13. .10 Nay (say the *Jesuits*) Loue may doe euill to his Neighbour : and yet keepe the name of loue. A man may be angry with another without cause, reuile him, and call him *Racha*, hee may defraude him in small matters (for these they make *versall finnes*) and yet in the meantime, all this without breath of Charity. Himselfe would not willingly be so vsed : but hee will vsе another in this sort ; and yet looke to bee thanked for his loue too. Such grosse absurdities doe our Aduersaries runne into, by coyning such senselesse distinctions of (*Sinnes not against: but besides the Law.*) of sinnes *not against the end of the Law: though against the Law it selfe.* Our Consciences cannot be satisfied with such silly shifres: and therefore we leaue them vnto those that can content themselues ; and choake vp their Consciences with a little sophistry. Men who make a pastime of sinne ; and take liberty to qualifie and dispence with Gods Law as they thinke agreeable to their Conscience ; hoping by tricks of wit and dodging Distinctions to a void the accusations of Conscience, and to elude the severity of Gods Judgements.

SECT. 4. CHAP. I.

Iustification by workes makes void the covenant of grace of the difference between the law & the Gospel. of the use of the Law. of the erroneous conceit of our Aduersaries in this point.



Thus much of these three Exceptions of our econd Arg'ment, prouing the impossibilitv of our Iustification by the workes of the Law, because we cannot perfectly fulfill the Law. We goe now forward vnto two Argu-

ments more; taken, the one from the difference of the two Covenants God hath made with man. First of works, the other of grace: and the other from the Nature of true Christian Liberty obtained for us by Christ's death.

3 Argu.

3 Argument. That which makes voide the Covenant of Grace is a false and hereticall doctrine.

But Iustification of workes of the Law, makes void the Covenant of Grace. Ergo, Tis false and hereticall so to teach.

For confirmation of the minor in this Argument wee must briefly shew. 1 (What the Covenant of Grace, what the Covenant of workes is) 2 What opposition their is betwene these two.

Covenant of Grace. By the Covenant of Grace we vnderstand in one word, the Gospell, i.e. the gratiouse appointment of God to bring man to Salvation by Iesus Christ. In the administration of this gratiouse purpose of God we must obserue foure periods of time, wherein God hath diuersly ordered this meanes of Mans salvation.

Period. 1.

1 The first is from Adam vntill Abraham. Wherein God made the promise to Adam alone after his miserable fall: and renewed it as occasion serued vnto the Patriarches and Holymen of that first Age of the world. viz. That (the seede of the woman should breake the Serpents head) This blessed promise containing the whole substance of mans redemption by Christ, was religiousely accepted of, and embrased by the seruants of God in those times. who witnessed their Faith in it, by their offering of sacryfice as God had taught them: and thier Thankfulness for it, by their Obedience and holy Conversation.

2.

The second is from Abraham to Moses. After that men had now almost forgot Gods promise and their owne duty: and Idolatry was crept into those Families, wherein by succession the Church of God had continued, God calls forth Abraham from amongst his Idolatrous kinred, & with him renewes that former promise in forme of a League and Covenant confirmed by word & solemne Ceremonies. God on the one side promising to be the God of Abraham, and of his

his seed, & that in his seed all the Nations of the earth should be blessed: Abraham for his part believning the promise, and accepting the condition of obedience to walke before God in uprightness. This Covenant with Abraham is ratified by two exterrnall Ceremonies. One of a fire-brand passing between the pieces of the Heifer and other Beasts with Abraham, according to custome in making of Leagues had diuided in twaine. Gen. 15. The other the Sacrament of Circumcision vpon the flesh of Abraham and his posterity. Gen. 17.

The third period is from the time of Moses vntill Christ. When (after the Church multiplied vnto a Nation, and withall in processe of time, and continuance among the Idolatrous Egyptians, grew extremely corrupt in Religion and Manners) God againe reuiues his former Covenant made with Abraham. Putting the Jewes in remembrance of the Covenant of grace in Christ. 1 By adding vnto the first Sacrament of circumcision another of the Passouer, setting forth vnto the Jewes, the Author of their deliuernace; as well from the spirituall slauery and punishment of sinne; as from the bodily bondage and plagues of Egypt. 2 Afterwards by instituting diuers Rites & Ceremonies concerning Priests sacrifices, &c. all which were shadowes of good things to come (viz.) of Christ, the Churches Redemption by his death. Which things were prefigured vnder those type, though somewhat darkely, yet plainly enough to the weake vnderstanding of the Jewes. Who in that Minority of the Church stood in need of such Scholemasters and Tutors to direct them vnto Christ.

The fourth period and last is from Christes death, to the end of the world. Who in the fulnesse of time appearing in our flesh, accomplished all the Prophecies and promises that went before of him: and by the Sacrifice of himselfe, confirmed that Covenant anew: which so long before had beeene made with the Church. Withall having abolished whatsoever before was weake and imperfect, hee hath now replenished the Church with abundance of knowledge, and of grace, still to continue and increase, till the consummation of all.

all things. In all these periods of time, the grace of God that brings salvation to man was ever one and the same: onely the Reuelation thereof, was with much variety of *circumstances*, as God saw it agreeable to euery season. In the first twas called a *Promise*, in the second a *Couenant*, in the two last *Periods*, a *Testament*; the Old from *Moses* till Christ's death; the New from thence to the worlds end, in both *Remission of sinnes*, and *Saluation* bequeathed as a *Legacy vnto* the Church: and this bequeast ratified by the death of the *Testator*, typically slaine in the *Sacrifices*, for confirmation of the Old: *Really* put to death in his owne *Person*, for the *Sanctiion* of the New *Testament*. But notwithstanding this or any other diuersity in *circumstance*, the substance of the *Gospel*, or *couenant of Grace*, is but one & the same, throughout all ages. Namely, *Iesus Christ yesterday, and to day, and the same for ever*.

Couenant.
2 Workes.

In the next place. By the *Couenant of Workes*, we understand that we call in one word the *Law*: Namely, That means of bringing man to *Saluation*, which is by perfect *obedience vnto the will of God*. Hereof there are also two severall *Administrations*. 1 The first is with *Adam* before his fall. When *Immortality* and *Happinesse* was promised to Man, and confirmed by an *externall Symbole* of the *Tree of Life*: vpon *condition* that he continued obedient to God, as well in all other things; as in that particular *Commandement* of not eating of the *Tree of knowledge of good and euill*. 2 The second *Administration* of this *Couenant* was the *renuing* thereof with the *Israelites* at Mount *Sinai*: where (after that the light of Nature began to grow darker, and *corruption* had in time worne out the *Characters* of *Religion* and *Virtue*, first graued in mans heart) God reuiued the *Law*, by a *compendious* and full declaration of all *duties* required of man, towards God or his *Neighbour*, expressed in the *Decalogue*. According to the *Tenor* of which *Law* God entred into *Couenant* with the *Israelites*, promising to be their *God*; in bestowing vpon them all *blessings* of *Life* and *Happinesse*, vpon *condition* that they would be his *people*,

people, obeying all things that he had commanded. Which Condition they accepted of, promising an absolute Obedience. *All things which th: Lord hath said we will doe. Exod. 19.24.* and also submitting themselves to all punishment in case they disobeyed; saying *Amen* to the Curse of the Law. *Cursed be every one that confirmeth not all the words of this Law to doe them: and all the people shall say, Amen. Deut. 27.26.*

We see in briefe what these *Covenants of Grace & Workes* are. In the second place we must inquire what opposition there is betweene these two; *Grace and Workes*; the *Gospell* and the *Law*. The opposition is not in regard of the End whereat both doe aime. They agree both in one common end, namely the *Glory of God in Mans eternall Salvation*. The disagreement is in the meanes, whereby this End may be attained; which are proposed to Men in one sort by the *Law*, in another by the *Gospell*. The diuersity is this. *The Law offers life unto Man upon Condition of perfect Obedience, cursing the Transgressors thereof in the least point with eternall Death: The Gospell offers Life unto Man upon another condition, viz. Of Repentance, and Faith in Christ, promising Remission of sinnes to such as repent and beleue.* That this is the maine *Essentiall* and proper difference betweene the *Covenant* of *workes* and of *Grace* (that is) betweene the *Law* and the *Gospell*, we shall endeauour to make good against these of the *Romish Apostasy* who deny it. Consider we then the *Law of Workes*, either as giuen to *Adam* before the promise: or as after the promise it remained in some force with *Adam* & all his posterity. For the time before Mans fall. It is apparant that perfect obedience was the condition required for the establishing of *Adam* in perpetual blisse. Other meanes there was not: nor needed any be proposed vnto him. But when Man had failed in that Condition; and so broken the *Covenant of Workes*: God to repaire Mans ruined Estate, now desperate of euer attaining vnto happiness by the first means; he appoints a second offering vnto *Adam* a Sauiour; that by Faith in him, and not by his owne vnspotted Obedience, hee

might recover *Iustification*, and Life which he had lost. So that what *Adam* should haue obtained by workes without Christ : now hee shall receiue by Faith in Christ without Workes. Since the time of Mans fall we must consider, that the *Law* and *Gospell* though they goe together, yet as they still differ in their vse and office betweene themselues: so also the *Law* differs from it selfe, in that vse which it had before, and which it hath since the Fall. To vs now, iithath not the same vse which it had in Mans innocency. It was giuen to *Adam* for this end, to bring himselfe to Life, and for that purpose it was sufficient both in it selfe, as an absolute *Rule of Perfection*: and in regard of *Adam*, who had strength to haue obserued it. But vnto Man fallen, although the Band of Obedience doe remaine: yet the End thereof (viz.) *Iustification* and Life by it, is now abolished by the promise, because the *Law* now is insufficient for that purpose, not of it selfe, but by reason of our sinfull flesh, that cannot keepe it. This is most manifest by the renewing of the first *Covenant* of Workes with the *Iewes*, when God deliuered vnto them the Morall *Law*, from *Sinai*, at which time God did not intend that the *Iewes* should obtaine *Saluation*, by Obedience to that *Law*. God promised Life if they could obey, and the *Iewes*, as their duty was promised they would obey; but God knew well enough they were never able to keepe their promise, and ergo 'twas not God's intention in this Legall *covenant* with the *Iewes*, that any of them should ever attaine *Iustification*, and Life by that meanes. As that first the *Promise* need not to haue bin made vnto *Adam*, if the *Law* could haue suffised for the attaining of Life: so after the *Promise* was once made, the *Law* was not renewed with the *Iewes*; to that end that *Righteousnes* and *Life* should be had by the obseruation of it. This is the plaine doctrine of the *Apostle Gal.* 3. in that his excellent dispute against *Iustification* by the *Law*. The doubt that troubled the *Galatians* was this. God had made an *Evangelicall covenant* with *Abraham*,^a that in *Christ* he and his *faithfull seed* should be blessed; that is, *Iustified*. Afterward 430 yeares, he made a *Legall covenant* with

Abraham's

Abraham's posterity, that they should *live*, that is, be justified and saved, if they did fulfill all things written in the Law. The Question now was, which of these two covenants should stand in force, or whether both could stand together. The Apostle answereth, that the former covenant should stand in force, and that the later did not abrogate the former; nor yet could stand in force together with the former. This he expresseth v. 17. 18. *And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was 430 yeares after, cannot disanull that it shoul'd make the Promise of none effect. For if the inheritance (viz.) of Righteousnes and life, be by the Law; it is not by the Promise: but God gave it to Abraham by Promise.* Heere now they might object, *Wherefore then serueth the Law?* If Men cannot bee justified by keeping the Law, to what end was it giuen so long after the Promise was made? To this the Apostle answereth. It was added (unto the Promise) because of the transgressions. Here's the true vse of the Morall Law, since the fall of Man, not to justify him and giue life: but to proue him to be vniust and worthy of death. It was added [because of transgressions.] that is. 1. To convince Man of Sinne, that he might be put in remembrance what was his duty of old; and what was his present infirmity in doing of it, and what was God's wrath against him for not doing it. That seeing how impossible it was for him to attaine vnto life by this old way of the Law. First appointed in *Paradise*, he might be humbled and driuen to looke after that new way, which God had since that time layed forth, more heedfully attending the Promise, and seeking vnto *Christ*, who is the End of the Law vnto euery one that beleuees in him. Which vse God pointed out vnto the Jewes, figuting *Christ* vnto them in the *Mercyseate*, couering the *Arke* wherein the Tables of the Covenant were kept, and in the *Sacrifices* appointed for all sorts of *Transgressions* against this Covenant. To admonish the Jewes a further thing was aimed at in giuing them the Law, namely the bringing of them----- to *Christ* the promised seed, in whom *Remission of Sannes*, and *Life Eternall* was to bee had.

2. To restraine *Man* from *Sinne*. That the Law might be a perpetuall rule of Holinesse and Obedience whereby Man shou'd walke and glorifie God to the v^tmost of his power. That so those *Iewes* might not thinke that God by making a gracious Promise, had utterly nullified the Law, and that now Men might liue as they list; but that they might know these bounds prescribed them of God, within which compasse they were to keep themselues, that so the ouer-flowing of *Iniquity* might be restrained. These most excellent, perpetuall and necessary vses of the morall Law, God intended in renewing of the *Legall covenant* with the *Iewes*: & ergo the *Apostle* concludes, that God did not crosse himself, when first he gave the *Inheritance* to *Abraham* by promise, and afterwards made a *Legall covenant* with the *Iewes* his posterity. *Is the Law then against the Promises?* (saith the *Apostle*) *God forbid*. For if there had beene a Law given, which could haue ginen Life, surely Righteousnesse shoulde haue bin by the Law: But the Scripture hath concluded all under *Sinne*, that the promise by the *Faith of Jesus Christ* might be ginen to all that beleeue. ver. 21. 22. Whence it is most cleare that the Law and the *Gospell* in some things are iubordinate and vphold one another; in other absolute, and destroy one another: As the Law by the discouery of *Sinne* and the punishment of it, humbles man and prepares him to receaue the *Gospell*. 2. As the Law is a sacred direction for *Holines* and *Obedience* to those that haue embrased the *Gospell* and all others. 3. As the Law requires satisfaction for the Breach of it, and the *Gospell* promiseth such satisfaction: thus the Law and *Gospell* agree well together and establish one another. But as the Law giues life to them that perfectly obey it, and the *Gospell* giues Life to them that stedfastly beleeue it: thus the Law and *Gospell* are one against the other; and overthrow one another. And ergo if God had giuen such a Law to the *Iewes*, as could haue brought *Saluation* to them through the perfect fulfilling of it: 'tis apparent that God had made vioide his former *Couenant* vnto *Abraham*, because Righteousnesse should haue bin by

the Law, and not by Christ. But now God gaue no such Law, as could be kept by the Jewes, as the Apostle proues, because all were sinners against it; and therefore it followes that notwithstanding the giuing of the Law, the Promise standes good for euer; and Righteousnes is to be obtained onely by the Faith of Iesus Christ.

From hence we conclude firmly. That the difference betweene the Law and the Gospell, assigned by our Divines is most certaine and agreeable to the Scriptures. viz. That *This Law gives Life unto the Iust upon Condition of perfect Obedience in all things: The Gospell gives Life unto Sinners upon Condition, they repent and believe in Christ Iesus.* Whence it is plaine. That in the point of Iustification these two are incompatible, and that therefore our minor Proposition standes verified. *That Iustification by the workes of the Law, makes voide the Covenant of Grace.* Which Proposition is the same with the Apostles assertion else-where. Gal. 2. 21. *If Righteousnes: be by the Law Christ died in vaine.* and Gal. 5. 4. *Ye are abolished from Christ: whosoever are iustified by the Law; yea are fallen from Grace.*

By somuch more iniurious are these of the Romish Church vnto the Gospell of Christ, when by denying this difference, they would confound the Law and Gospell: and bring vs backe from Christ to Moses, to seeke for our Iustification in the fulfilling of the Morall Law. They would persuade vs that the Gospell is nothing, but a more perfect Law, or the Law perfected by addition of the Spirit, enabling men to fulfill it; That the promises of the Gospell be vpon this Condition, of fulfilling the Law. with such like stuffe. Their Doctrine touching this point is declared vnto vs by Bellarmine. Lib. 4. de Iustificat. cap. 3. 4. Where he coines many distinctions betweene the Law and Gospell: but will by no meanes admit of that which our Reformed Divines make to be the chiefe. The chiefe distinction which he conceaues to be betweene them he frameth thus. *The Gospell (saith he) is taken in a double sense. 1. For the Doctrine of Christ, and his Apostles by them preached and written; 2. For the Grace of the* Cor. 3. *1.*

Holy Ghost giuen in the New Testament, which he makes to be the Law written in our Hearts, the quickening Spirit, the Law of Faith, Charity shed abroad in our Hearts, in opposition to the Law written in stone, to the dead and killing Letter, the Law of Workes, the Spirit of bondage and feare. Upon this he proceeds to the difference betwene the Law and the Gospell. Thus. The Law teacheth vs what is to be done, the Gospell (if it be taken for the Grace of the holy Ghost) so it differs from the Law; because it gaines strength to doe it: but if it be taken for the Doctrine deliuere by Christ and his Apostles, so it agrees with the Law, teaching vs, as the Law doth, what things are to be done. This Argument the Iesuite illustrates and proues in three particulars.

John 1.17.

Exod. 20.

1. The Gospell contains, Doctrinam operum, or Leges. For Morall precepts, they be the same in the Gospell, that be in the Law; even those precepts that seeme most Euangelicall. (viz) of louing our Enemies, witness of this all the writings of the New Testament, wherein every where we find precepts, & exhortations to the same virtues, Prohibitions and dehortations from the same vices, which the Law forbids or commands. So that for Morals, the Doctrine of the Gospell is but the Doctrine of the Law; newly (that is) most cleerely and fully expounded. Nor is the Gospell in a more perfect substance: but in Circumstance a more perspicuous Doctrine.

Which, though a Trueth, yet is very ridiculous proued by the Cardinall out of. Mat. 5. *Nisi abundauerit &c.* Unless your Righteousnes exceed. What? He saith not the righteousness of the Law and Prophets: but of the Scribes and Pharisees; *yee shall not enter &c.* A profound Glosse. (Christ would not add to the Burden of the Law: but take away from the false glosse of the Scribes and Pharisees.) Surely good cause had our Saviour to taxe both the Doctrine of the Pharisees in interpreting, and their manners in their hypocriticall practice of the Law in outward matters; without inward Obedience: But little Reason was there that Christ should require of man more perfection then Gods Law required

quired, and 'tis a fancies to dreame of any such meaning, in our Sauieurs speach.

2 The Gospell containses Commandments, and threatnings as the Law doth. Witnes the many woes from Christ's owne mouth agaist the Scribes and Pharisees; together with those frequent denunciations of Judgement and Damnation to such as are ungodly, that doe not repent and obey the Gospell.

3 Thirdly the Gospell containses promises of Life and happiness: but these Euangelicall promises be not absolute but upon the same Condition, that the Legall are. (viz) Cum conditione implende Legis, Cum conditione Iustitiae altius, & operosa, qua in perfecta Mandatorum obseruatione consistit. Cap. 2.

This the Iesuite would proue vnto vs.

1. From that. Math. 5. Unless your Righteousnes abound &c. (that is, in Bellarmines Construction) So far as, vnto the perfect keeping of the Law: you shall not enter into the Kingdome of Heaven.

2. From Mat. 19. 17. Mat. 10. 19. Where Christ speakes to the yong man. Asking him what he should doe to be saued. If thou wilt enter into Life keepe the Commandements. And to the Lawyer. (10. 28.) who asked the like Question he answeres. This doe and thou shalt live. That is. Fulfill the Law, and thou shalt be saued. In which wordes they say; That Christ did preach the Gospell, and shewred unto these men the very Euangelical way to Saluation.

3. From the many places of Scripture. Wherein Mortification of Sinne, and the studious practice of Holines, and Obedience is required of vs. As. Rom. 8. If ye mortifie the deed's of the flesh by the Spirit: yee shall live. So. Ezekiel 18. 21. If the wicked will returne from all his Sinnes, that he hath committed; and keepe all my statutes, and doe, that which is lawfull and Right: he shall surely live and not die. With a Number such like places.

John 13.17. If ye know those things, &c.

John 15.14. Ye are my friends: ye do what-
ever I com-
mand you.

John 8.15.
Rom. 4.24.25.

4. From the very Tenor of the Gospell. *He that believeth shall be saved: but he that believeth not, shall be damned.* Where we see the Promise of Life is not absolute, but conditionall. *If we doe such and such works.*

From hence the Romanist concludes: That seeing the precepts, threatenings, and promises of the Gospell, be for matter the same, that those of the Law are: the true difference betwene the Law and Gospell shall be this. *That the Law nakedly proposeth what is to be done without giving grace to performe it: but the Gospell not only proposeth what is to be done, but withall giveth Grace and strength to doe it: and therefore the Law given by Moses the Law-giver cannot iustifie, because it was given without the grace of fulfilling it: but the Gospell given by Christ the Redeemer doth iustifie, because it is accompanied with the grace of the holy Ghost, making vs able to keepe the Law. For which cause also the Law of Moses is a yoke unsupportable, the Law of feare and bondage; because it gives not grace to keepe it, but onely convincoth our Sinne, and threatens vs punishment: but the Law of Christ, the Gospell is a light yoke, a Law of loue and liberty; because it gives grace to keepe it, and of loue to God and man: and so by fulfilling frees a man from feared punishment.*

This is the summe of the Romish Doctrine touching the difference betwixt the morall Law and the Gospell in the point of Iustification, as it is deliuered vs by Bellarmine, the rotten pillar of the antichristian Synagogue. Wherein we haue scarce a syllable of distinct Trueth: but all peruerted by aquiuocations and grosse Ambiguities, as shall appeare by a short suruey of the former discourse. Whereas then he distinguishest the Gospell into the doctrine of Christ, and his Apostles, and into the Grace of the Holy Ghost: let vs follow him in these two parts.

First for Doctrine. We grant that the Gospell is often so taken: but in this matter about Iustification, this accepti-
on,

on is too large; and not distinct enough. For although, by a *Synecdoche* of the chiefeſt & moſt excellent part, the whole Doctrine and Ministry of Christ and his Apostles with their successors, be called the doctrine of the Gospell, and ^b the Ministry of the Gospell: yet all things which they preach-
ed or wrote, is not the Gospell properly ſo called. But as ^{b Rom. 11. 16.} Moses chiefly deliuered the Law vnto the Iewes, though yet with all he wrote of Christ, and ſo in part reuealed vnto them the Gospell: ſo Christ and his Ministers, though chiefeſt-
ly they preach the Gospell, yet in its place they vrge the law withall, as that which hath its ſingular uſe in furthering our Christian faith and practiſe. Wherefore when we ſpeak of the Gospell as oppofite to the Law, tis a *ſefuiticall equivocaſion* to take it in this large ſenſe. For the whole doctrine of Christ and his Apostles, preached by them, and written for vs in the Booke of the New Teſtament, we follow the Apostle in his diſpute of Iuſtification. Gal. 3. 4. 5. And ac-
cording as he doth take the Gospell ſtrictly for the promife of Iuſtification and life made vnto man in Christ Ieſus. This is in proper tearemes the Gospell (viz.) that ſpeciall Do-
ctrine touching mans Redenption and reconciliation with God by the meaneſ of Ieſus Christ; the Reuelation where-
of was indeed [*euangelio*] the gladdeneſt tidings that were euer brought to the eare of mortall man. Which Gospell in ſtrict tearemes the Angels preached. Lue. 2. 10. 11. Behold, I bring you glad tidings of great joy, which ſhall be to all people. That vnto you is borne this day in the Cittie of Dauid, a Sa-
uer which is Christ the Lord. And afterward Christ and his Apostles fully explained the myſteries thereof vnto the world. According to this neceſſary diſtincſion, we anſwer. That if we take the Gospell in that large Acceſſion; tis true which Bellarmine hath. That the Gospell containes in it the Doctrine of workes (viz.) the Morall Law, euen the very ſame precepts, prohibitions, threatnings, & promiſes which are deliuered in the Law. All which as Christ and his Hpo-
ſtles preached: ſo may all Ministers without blame, yea, they muſt, if they will avoid blame, preſſe the ſame vpon their

hearers, seasonably and discreetly, that the Law may make way for the better receiuing and entertainment of Grace in the Gospell. But hence it followes not, that the Gospell properly so taken, is to be confounded as one and the same thing with the Law; because the Law is conjoyned with it in the preachings and writings of the Ministers of the New Testament. They still are deuided in their Nature and Offices: nor hath the Gospell any affinity with the Law in precepts, threatenings, or promises. Wherefore when Bellarmine teacheth vs. That *Euangelical promises be made with condition of perfect fulfilling the Law.* Tis a desperate errour, and that in the very foundation. You heard his proofes before recited: see now a little how passing weake they be.

1.

I. Mat. 5. Except your righteousness, &c. To this wee answere. The plaine meaning of the place is this. Our righteousness must abound more then that of the *Pharisees* (that is,) It must not be outside onely as theirs was: but inward Righteousnesse of the heart, in inward sanctity of the thoughts and affections, as well as of the outward Action: or else such our hypocrisie will keepe vs from entring into Heauen. But doth it hence follow, that because we must be more perfect then these *Pharisees*, we must be as perfect in all things as the Law requires: we must exceed them, *ergo*, equall the holinesse of the Law in all points? Because wee must be sincere without hypocrisie, *ergo*, we must be perfect in all things without blanke? Such consequents as these, the *Jesuit* hath cōcluded out of his own head, not out of the text.

2.

Touching that speech of Christ to the yong man. *Mat. 19.* and the Lawyer. *Matt. 10.* That if they did fulfill the Law, they should liue. We answere, that Christ in so speaking vnto them did not preach the Gospell: but shewed vnto them the Legall way to Saluation. For these erring that grand error of the *Jew* in seeking for righteousness not by faith but by the works of the Law, severing the Law from Christ the end thereof; (as the Apostle shewes. *Rom. 9. 31. 32. & 10. 3.* and so supposing to be saued by doing some good thing. Christ answers them in their humour, as euery one should

be

be answered, that swels with high conceits of his own righteousnesſe & workes, That there was a Law to be kept: and if they could fully obſerue the righteousnesſe of it, they ſhould be ſaued, ſending them of purpose to the Law, that they might be humbled thereby and ſee their great folly in ſeek-
ing for life by that, which they were ſo vnable to keepe. A-
gainſt which anſwere the ^a Iefuit hath nothing to rely; but ^b Calv. Inſt. lib. 3.
ſtands much in confuting of another anſwere made by ſome
of our Diuines. That Christ ſpake theſe things Ironicall. This
Bellar. ſeeks to confute; nor do I labor to conſirm it; though
it might be juſtified for any thing he brings to the contrary.

3. Vnto thofe thofe places of Scripture that euery where
almoſt promife life, bleſſednesſe, the fauour of God, vpon
condition of [holinesſe in life and conuerſation, that we morti-
ſie the luſts of the fleſh, walke in the ſpirit, ouercome the world,
&c.] We anſwere, that, Obedience is one thing, perfect obedi-
ence is another. We ſay that the promifes of the Goffell bee all
vpon condition of obedieneſe: but none vpon condition of per-
obedieneſe. Tis an iniury done vnto vs, whē they ſay; we teach
that Evangelicall promifes be absolute and without conditi-
on, as if God did promife and giue all vnto vs; and wee doe
nothing for it on our parts. We defend no ſuch dotage. The
promifes of the Goffell be conditionall (viz.) Namely vpon
condition of repenteſce and amendment of life. That we ſtudy
to our power to obey God in all things; but this is ſuch a
condition as requires of ſincerity and faithfullenesſe of endea-
uour, not perfection of obedieneſe in the full performance of
euery jot and Tittle of the Law.

4. Vnto the laſt Argument, from the tenour of the New Co-
uenant (viz.) That we muſt beleeue if we will be ſaued; ergo,
the promife of the Goffell is with condition of fulfilling the
Law. This is an Argument might make the Cardinals cheeke
as red, as his Cap, were there any shame in him. Faith indeed
is a worke: and this worke is required as a condition of the
promife: but to doe this worke, To beleeue, though it be to
obey Gods Commandement; yet it is not perfectly to ful-
fill the whole Law; but perfectly to truſt in him, who brings
mercy and pardon for transgrefſions of the Law.

C H A P. II.

Of Bellarmine's erroneous distinction of the word Gospell.

SO much of the first member of the *Iesuits* distinction, wherin his sophistical fraud appeares, taking the *Gospel* for the whole doctrine of the *New Testament*, published by Christ and his *Apostles*, and *ergo*, confounding the *Law & Gospell* as one: because he findes the *Law* as well as the *Gospell* deliuered vnto vs, by our *Sauiour* and his *Ministers*: I proceed to the second branch of it. *The Gospell* (saith he) is taken for the grace of the *Holy Ghost* giuen vs in the *New Testament*: whereby men are made able to keepe the *Law*. Tis so taken. But where is it so taken? The *Iesuit* cannot tell you that: [*Vt etiam fatear* (saith he) *nomen Evangelij non videtur in Scripturis uspiam accipi, nisi pro doctrina.*] No good reason for it, in as much as tis evident to all me, that there is great difference betweene the doctrine of *Mans salvation* by the *Mercy of God* through the *Merites of Christ* (which is properly the *Gospell*) and the graces of the *Holy Ghost* bestowed on man in his *Regeneration*, whereby he is made able in some measure, to doe that which is good. But the fault is not so much in the name in calling the grace of God in vs by the name of *Gospell*: as in the mis-interpretation of the matter it selfe. Wherein two errors are committed by the *Iesuite*.

1. In that he maketh the *grace of the New Testament*, to be such strenght giuen to man: that thereby he may fulfill the *Law*.

2. In that he saith. The *Law* was giuen without *grace* to keepe it. In both which assertions their is ambiguity and Error.

For the first. We grant that grace to doe any thing that is good, is giuen, by the *Gospell*, not by the *Law*. The *Law* commands: but it giues no strength to Obey, because it presupposeth that he, to whome the command is giuen, hath, or ought to haue already in himselfe strength to Obey it.

it. And Ergo, we confess it freely, that we [Receive the Spirit not by the workes of the Law: but by the bearing of Faith preached] as it is Gal. 3. 2. The Donation of the Spirit in any measure whatsoever of his sanctifying graces is from Christ as a Saviour, not as a Lawgiver. Thus when we agree. That all Graces to doe well is giuen vnto vs by the Gospell; but next we differ. They teach that the Gospell gies such grace vnto man, that he may fulfill what the Law commands: and so be Iustified by it. we deny it, and say that Grace is giuen by the Gospell, to obey the Law sincerely without byppocricy: but not to fulfill it perfectly without infirmities. In which point the Iesuite failes in his prooves which he brings.

I Out of those places where contrary Attributes are ascribed to the Law and Gospell. Vnto the Law. That it is [the ministry^a of death and Condemnation] [Killing^b Letter] ^a 2 Cor. 3. 7. ^b 2 Cor. 3. 6. that it (workes wrath) that it is a [Toake^c of Bondage a^c Rom. 4. 15. [Testament^c bringing forth Childe^cren unto Bondage]. But ^c 1 Cor. 15. 56. vnto the Gospell, that it is [The ministry^d of Life] and [of Re-^d Gal. 5. 1. conciliation] ^d the (Spirit that quickenes^b the (Testament^c Gal. 4. 24. that bringeth forth Childe^cren to Liberty) which opposition ^b 2 Cor. 3. 6. ^c 2 Cor 5. 19. Bellarmine will haue to bee, because The Law gives ^b 2 Cor 3. 6. precepts without affording strength to keepe them: but the ^c 7. 17. Gospell gives grace to doe what is Commanded. But the Iesuite ^d Gal. 4. 16. is here mistaken. These opposite attributes giuen to the Law, are ascribed to it in a twofold respect, ^c In regard of of the punishment which the Law threatens to offenders (viz) Death. In which regard principally the Law is said to be the ministry of Death, to worke wrath, to be nota dead, but a Killing Letter: in asmuch as being troken it leaues no hope to the Transgressor: but a fearefull expectation of eternall Death and condemnation of the Law vnder the Terrors whereof it holds them in bondage. But on the Contrary the Gospell is the ministry of Life, of reconciliation of the quickening spirit and of Liberty, because it reveales vnto vs Christ in whom we are restored to Life; from the deserved Death and condemnation of the Law, vnto Gods fauour, being deliuered from the wrath to come, vnto liber-

ty; being freed from slauish feare of Punishment. This is the cheefe Reason of this opposition of Attributes. Secondly the next is in regard of Obedience. In which respect the ministry of the Law is said to be the *Ministry of the Letter* written in *tables of stone*: but that of the Gospell is called the *ministry of the Spirit* which writes the Law in the *fleshy tables* of the heart. Because the Law bearely commands: but Ministers not power to obey; & so is but as a dead Letter without the Virtue of the Spirit. But in the Gospell grace is giuen from Christ, who by the *Holy Ghost* sanctifieth the heart of his Elect, that they may liue to *Righteousnesse* in a sincere thought not euery way exact conformity to the Law of God. The like answere we giue vnto another prooofe of his.

2 Out of that place (*John 1.17. The Law came by Moses: but Grace and truth by Jesus Christ.*) that is (saith Bellarmine) *The Law came by Moses without grace to fulfill it: but grace to keepe it, by Christ.*

We answere. The true interpretation of these words is this: Moses deliuered a twofold Law, *morall* and *ceremoniall*. Opposite to these Christ hath brought a twofold *priviledge*. Grace for the *morall Law*, whereby we vnderstand not only power giuen to the *regenerate* in part to obserue this Law, which strength could not come by the Law it selfe: but also, much, more *Remission of sinnes* committed against the Law and so our *Iustification* and freedome from the guilt of sinne and course of the *Morall Law*. Secondly, Truth for the *Ceremoniall Law* the substance being brought in and the shadowes vanished. wherefore the *Iesuite* erres greatly in this point, when he makes the *grace of the New Testament* to consist in this. That strength is thereby giuen us to fulfill the Law. The grace of God in the *Gospell* is chiefly our *Iustification* and *Redemption* from the curse of the Law: and in the next place strength afforded vs to Obey the Law in some measure not *perfectly* as our *Aduersaries* would haue it. In the next point he erres as much in saying that the Law of *Moses* was giuen without grace to obey it. A false assertion. For although the Law of it selfe giue not *grace*: yet tis certaine that *grace* was giuen by Christ euuen then

when Moses published the Law. Sufficient for the proofe hereof are. 1 These excellent properties ascribed vnto the Law of God, as in other places of the old Testament: so specially in the Booke of the *Psalmes*. And amongst them in the 19. and 119. *Psalmes*. Where the Law of God is said to (gime light to the eyes, to conuerte the Soule, to reioice the Heart &c.) whic' it could not doe of it selfe, had not the grace of the *Holy Ghost* being giuen in these times. without which the Law could worke no such sauing Effects. 2 Experiencie of those times in the Faith, Patience, and Obedience, and all sorts of graces shining in those ancient Saints (who liued before and after the Law was giuen. Which graces they receaued from the *Holy Ghost*, shed vpon their hearts by vertue of Christ's mediation, whereby they receaued strength to liue holily in Obedience vnto the Law of God. The difference betweene these times, and those vnder the Law, is not, That we haue grace and they had none: but on-ly in the measure and extent of the same grace bestowed, both on vs and them. In those times as the Doctrine of the Gospell was more obscurely reuailed: to the grace w^{ch} ac-^companies it was more sparingly distributed, being confined to to a Church collected of one nation, and bestowed vpon that Church in a lesser measure then now; though yet suffi-
ciently in that measure. But in the times of the New Testa-
ment, the light shines more brightly, and grace is dispenced more liberally, being extended indifferently to all Nations and poured vpon the Godly in a larger Abundance: accor-
ding as was promised *Jeremiah 31*. Though also this com-
parison must be restrained vnto whole Churches, what ge-
nerally is now done; for no doubt in many particulars some
men vnder the Law exceede for abundance of Grace, many
vnder the Gospell. Wherefore it is a notable iniury vnto the
Bounty of God, and the honour of those Saints of old, to
exclude them from partaking of the Gospell; to affirme that
they were led only by the Spirit of Feare, and not of loue; that
they receaued not the Spirit of adoption to cry *Abba* father as well as wee (though not plentifullly as wee; and so^b that they were not Sonnes though vnder Tutors and

Thou art our
Father ^b. See
Becaus Tom. 2.
Tract. 4. cap. 3
Quest. 1. 2. 3.

governors, as we confess they were but very Seruants held in Bondage and excluded from the inheritance of Grace, and glory till after Christ's Death. So that at best their adoption was but conditionall with regard of Time to come: but, for the present, they were handled as slaves fear'd with temporall punishments allured by temporall rewards, like a heard of Swine fed with base anchors and buskes. These be absurd Errors bred out of Scripture misunderstood. Especially that of *John 1. Grace came by Christ. Ergo, not before Christ's Incarnation.* A silly Argument. Christ is as old as the world and his Grace as ancient, as the Name of Man upon Earth. grace alwaies came by Christ, & was in its measure giuen by him long before he appear'd in the flesh. He was ever the head of his Church, and that his Body, which he alwaies quickned by the blessed influence of his Spirit ministered therewerto. Whereby the Godly before as well as since his incarnation were made liuing members of that his mysticall Body. Wherefore it is apparent, that grace is not to be tied to the Times of the Gospell and seuered from the Law. Nay, as of old the Law was not alwaies without grace: so now many times the Gospell it selfe is without grace Christ himselfe being a stumbling stone and rocke of offence, the Gospell a Saviour of Death to those many upon whom Grace is not bestowed; to beleeue and embrace it.

I conclude then. That this difference, with our Aduersaries make betweene the Law and Gospell is false: and that their Error is pernitious in making the Gospell to be nothing, but a Spirit added to the Law that man may fulfill it to his Iustification. That thus a man may be sau'd by Christ through the perfect fulfilling of the Law. Which is a monstrous and vncouth Doctrine laying an unsupportable burthen vpon the conscience of man and hazarding his soule to eternall destruction, whiles by this meanes he frustrates the Grace of God in Christ; and withall frustrates his owne hopes of life expecting to obtaine it by that Law which he is never able to fulfill.

SECT. 5. CHAP. I.

Justification by fulfilling the law, overthrewes Christian libertie, the parts of our Christian libertie.

So much of the Third Argument: The last follows drawne from the Nature of Christian Liberty. Which is this.

4. Arg. That which overthrewes our Christian Liberty purchased for vs by the death of Christ: that's no Euangelical, but an Hereticall Doctrine.

But Justification by the workes of the Law overthrewes the Spirituall Liberty of Man obtained for him by Christ.

Ergo. 'Tis an Heresie against the Gospell.

For the prooife of the minor Proposition, let vs in briefe consider wherein stands that Liberty wherewith Christ hath made vs free, that so we may the better perceiue what part thereof, this doctrine of Justification by works doth nullifie and depriue vs of. The Liberty wee haue in Christ is either in regard of the Life to come, or of this present life. The first is the Liberty of Glory consisting in a full deliuerance from that state of vanity and misery, both sinfull and painfull, wherunto we are now subiect. And not we only, but the whole Creation, which with vs groaneth, groaneth, and traualereth in paine, till with vs it also be deliuered, (στο της θλι- θλιας της φρεσκας εις την ελευθεριαν της δοξης των τινων της Εαυ; From the bondage of Corruption, into the Glorious libertie of the Sonnes of God,) as the Apostle declares Rom. 8. 19. & seq. This Liberty we haue in hope, not in possession. The next we actually injoy in this life, and that is the Liberty of Grace. This we may diuide not vnfitly into 3 branches: 1 Freedome from Sinne. 2 Freedome from the Law: 3 Freedome from Men.

1 Our Freedome from Sinne stands in 2 things; 1 In our deliuerance from the Punishment of Sinne. For whereas

euery Sinne of it's owne Nature brings with it guiltines, and a sure obligation vnto punishment , binding ouer the transgressor vnto the paines of God's æternall wrath by a strōger chaine then of Steele or Adamant: *Christ* by his meritorious *satisfaction* hath broken these bonds, and ransomed vs from this fearefull Bondage vnto Hell and destruction. *He being made a Curse for vs, hath redeemed vs from the Curse of the Law.* Gal.3.13. That is, By taking on himselfe the punishment of our Sinnes,in his owne person suffering, and satisfying the wrath and Iustice of God , he hath once for ever set vs free from the dreadfull vengeance of God , which we deserue should fall vpon vs for our Iniquities.

2 In our deliuernce from the Power of Sinne , which though it abide in vs in the Reliques of our corrupted Nature:yet by the power of the *Holy Ghost* dwelling in the *Hearts* of the *Regenerate*,it is subdued and kept vnder , that it doth not reigne nor exercise it's commanding authority without Controle. So that whereas the *Unregenerate* be the Seruants of Sinne,wholly at the command of *Satan* and wicked affections, the *Regenerate* are freed from this *slavery* being ruled and guided by the *Spirit of the Lord*,which wheresoeuer it is,there is liberty,as the *Apostle* speakes, 2 Cor. 3.17. Liberty from that blindnes wherein we are holden by Nature,not knowing what the will of God is. Liberty from that rebellion and infirmity of our Nature, whereby we are, nor willing , nor able to doe the will of God. From which we are freed in part by the *Spirit of Christ*, inlightning our MIndes, and changing our Hearts. This Liberty from Sinnes dominion and damnation, S. Paul joynes together, Rom.8.2. (*The Law of the Spirit of Life, which is in Christ Iesus, hath freed me from the Law of Sinne and of Death.*) And againe, Rom.6.14. *Sinne shall not have Dominion over you, for ye are not under the Law, but under Grace.*

2 Our freedome from the Law is either from the

Ceremoniall
or.

Morallaw.

The

The Ceremoniall Law contained in it diverse Carnall Ordinances (δικαιώματα ορθός) to endure vntill the time of reformation. From all which Christ hath freed the Church ^{Heb. 9. 20.} of the New Testament, as namely.

1. From the whole burthen of Legall ceremonies whatsoeuer vsed in the worship of God. Those resemblances are of no vse now, when the substance it selfe is come in place: nor may such *beggarly and impotent rudiments* be sought after, when greater perfection is to be had. *Gal. 4. 9.*

2. From that restraint in things indifferent, whereunto the *Iewes* were tied, but we are not bound. Such are the obseruations of dayes, of Meates and Drinke, of Garments, with the like. Wherein the *Iewes* were restrayned: but our consciences are left free, being taught that *every Creature of God is good being sanctified by Prayer and thanksgiving.* *1. Tim. 4.*

4. 5. And that to the (b) *pure* all things are *pure*. Onely ^b *1 Tit. 1. 15.* this being obserued, that we abuse not this our *Liberty*; but that as we are informed by *Faith* that all things are lawfull for vs: so we should be taught by *charity* to see what are expedient in regard of others. That a due regard be had of o- ^{1 Cor. 10. 23.} thers infirmitie, that nothing be done whereby the truly *weake* may be scandalized, as the *Apostle* commands, *Rom. 14.*

21. By which meanes *Knowledge* on the one side still preserues vs, that our *consciences* be not insnared with *superstition*, and *charity* on the other side shall keepe our *Liberty* from degenerating into *Licentiousnesse*, and *unchristian* contempt of our *weake Brethren.*

2. Our freedome from the *Morall law* stands in this, that whereas the Law requires of every *Man*, vpon strictest termes of *Necessitie*, full and compleate Obedience to all things whatsoever contained in it, if he will auoide the *punishment* of Hell fire: Christ hath freed all that believe in him from this heavy and rigorous exactiōn of the Law, taking away from our *Consciences* this obligation vnto a necessary fulfilling thereof, vpon paine that we shall forfeit *Heauen* if we doe it not. As we shall see more anon.

This Liberty from humane Constitutions binding the Conscience, is properly not a benefit purchased for vs by Christ's death: but it is an intire priuiledge of our Creation, whereby our Consciences are exempt from Mens command, & onely subject to Gods jurisdiction. Yet because this Liberty is a part of our spirituall Li-
berty, it is vsu-
ally called Christian Li-
berty.

3 In the last place our Freedome is from Men: namely from all power and authority they may claime ouer our consciences: they may hold out persons in subjection; but they cannot command ouer our consciences. We acknowledge no Jurisdiction of Man or Angel ouer our Consciences; but on- ly that of God that created vs, and of Christ that hath redeeme-
med vs. Whosoever ergo shall impose vpon *Man* any hu-
mane Traditions, Opinions, or Ordinations whatsoeuer to tye his conscience vnto obedience by vertue of his own authority, such a one trenches vpon Gods high Prerogative, & usurpes tyrannically ouer the soules of Men, according, as at this day, that *Man* of Sinne doth. But here we must obserue that Hu-
mane Constitutions be either Ecclesiastical or Politicall. Ec-
clesiastical concerne either the matter and substance of God's worship when any thing is invented by *Man*, & comman-
ded, wherein and whereby to worship God. 2 The Man-
ner and externall order of God's worship in the determinati-
on of indifferent circumstances tending to decencie and com-
lineffe.

For the former we renounce and reiect all humane auth-
ority whatsoeuer, that shall without warrant from the Scrip-
tures, prescribe vnto the Church any doctrine to be received
as a diuine Truth or Custom, Ceremony or Practise whatso-
euer, to be obserued as a proper part of God's most holy
worship. According as our reformed Churches haue happily
recouered their Liberty by breaking asunder those cordes, & casting away that Yoake of falle doctrine of Superstitions,
ceremoniall will-worships, wherewith not Christ, but Anti-
Christ had insnared and oppressed the Church. And they
haue God's owne warrant for so doing, *Isay. 29. 13.* ratified
and explained by *Christ, Mat. 15, 9.* (In vaine they worship
me, teaching for doctrine Mens precepts:) which was a thing
contrary to God's expresse commandement, *Ezech. 20. 18:*
19. (Walke yee not in the ordinances of your Fathers, neither
obserue their manners, nor defile your selues with their Idolatrie:
I am: b: Lord your God, walke in my Statutes, and keepe my
Iudgements, and doe them.)

For

For the later, namely *humane Constitutions* concerning indifferent *Circumstances* in God's worship, tending to orderly decency, agreeable to the simplicity and purity of the *Gospell*: herein wee must acknowledge the *authority* of the Church though not ouer our *Consciences* to binde them: yet ouer our *practices* to order & limit them. Accordingly as also we doe in the other branch of *humane Obediences*. viz. *Politicall or ciuill*, comprising all Law, touching lawfull things made for the gouernance of *Kingdomes, or inferior states* by the *supreme Magistrate*, that hath authority so to doe. Wherevnto we (must be subject, not because of wrath onely, but also for *conscience sake*.) For Rom. 13. 5. *Conscience sake*, not because the highest *Monarch* on Earth hath power ouer the *Conscience* of his meanest subject; to binde it by vertue of his owne *authority*: but because God hath established the *Magistrates authority* and commanded subjects *Obedience* in lawfull things, and therefore we cannot disobey them without breach of *Conscience*, in disobeying and violating also Gods *Commandement*. But otherwise for any immediate power over the *conscience*, to restraine the inward liberty thereof, no *man* without *presumption* may arrogate it nor any without *flaish easenes* yeeld to another, as the *Apostle* commands (ye are bought ^{1 Cor. 7. 23.} with a price, be not *ye servants of men*.) This is in breife the *Doctrine of Christian or spirituall liberty*, which we call *Christian*: 1. from the cause of it, *Christ*, by whose purchase we enjoye it. 2. From the subject of it, *Christians*, in opposition to the *Jewes*, who had not this liberty in all parts of it as we haue. Namely in freedome from the *Ceremoniall Law*, and restraint in things indifferent. In all other parts they in their measure were freed by *Christ* as well as we. Againe we call it *spirituall* in opposition to *civil* and *bodily* *Liberty*: because it stands in the freedome of *Soule* and *Conscience*, not in the freedome of the outward man; the bondage and subjection whereof is no impeachmeat to this *spirituall* freedome. As *Anabaptistical Libertines* would

perswade the world contrary to the *Apostles* decision. 1. Cor. 7. 22. (*He that is called in the Lord being a servant, is the Lords Free-man.*)

C H A P. II.

Iustification by workes subjects vs to the rigour and curse of the Law

WE are now in the next place to see which branch of our liberty is cut off by the doctrine of *Iustification by workes*. Not to meddle with others whereat it giues a *backblow*, but to take that which it directly strikes at: we say, it destroies our Liberty from the *moral Law*, which stands heerein, that we are not obliged vnto the perfect fulfilling of that Law, vpon paine of *eternall Damnation*, if we doe it not. This gratiouse liberty Christ hath enfranchised vs withall, whosoeuer beleuie in him: and they that now teach we are justified by workes of the Law, doe rob our *Consciencies* of this heauenly Freedome, bringing vs again vnder that miserable bondage vnto the Law, wherein all men are holden, which are in *state of infidelity & unregeneration*, from whom the Law in extremest rigour exacts perfect Obediece if they will be sau'd.

For the clearing heereof, this in the first place is manifest. That he which will be justified by the workes of the Law, is necessarily tied to fulfill the whole Law: seeing it's impossible the Law should justify them that transgresse it. In the next place then we must proue, that for a mans *Conscience* to be thus tyed to the fulfilling of the Law for the obtayning of *Iustification*, is an vnsupportable yoake of *spirituall Bondage*, contrary to that liberty, wherewith Christ hath made euery beleuuer free. This shall appeare in confirming of this *Proportion*.

A Man regenerate endued with true faith in Christ Jesus,

is not bound in Conscience unto the fulfilling of the whole Law for his Justification.

This Proposition seemes very strange vnto our adversaries and to be nothing else but a ground-plot wherein to build all licentiousnes and *Libertinsme*, as if we did discharge men of all Allegiance to God & subjection to his Lawes. But their Calumnies are not sufficient confutations of orthodox *Doctrine*: for the stopping of their mouthes we throw them this distinction, whereon they may gnaw while they breake their teeth, before they bite it in pieces. *Mans conscience* stands bound vnto the Law of God in a two fold obligation. Either

1. *Of Obedience*, that according to the measure of Grace receiued he endevour to the vtmost of his power to liue conformably to the Law of God in all things.

2. *Off fulfilling the Law*, that In euery jot and tittle he obserue all things whatsoever it commands vpon paine of everlasting condemnation for the least transgression.

We teach that no true Beleevuer is freed from the *Obligation* vnto *Obedience*, but so farre as by grace giuen him he is enabled, he ought to striue to the vtmost, to performe all duties towards God & man commanded in the Law, if he will iustifie his faith to be sound, without *Hypocrify*. *And ergo our Doctrine is no doctrine of Licentiousnes*. But on the other side we teach, That euery true beleevuer is freed from that *obligation* vnto the *fulfilling* of the Law, for the attaining of life & *justification* by it. Which materiall difference for the clearing of our doctrine not obserued or rather suppressed by (a) *Bellarmino*, causeth the *Iesuite* to labour much in a needlesse dispute, to proue against vs, *That a Christian man is tyed to the obseruation of the morall Law*. He tells vs that *Christ is a Law-giver aswell as a Redeemer of his Church*, prescribing orders for all in common, for each one in particular. *That he is a Judge that sentenceth according to Law*. *That he is a King that ruleth over subjects unto a Law*. *That Christ by his comming did not destroy, but fulfill*

^a Lib. 4. de iu-
rif. cap. 5.

fulfill the Law, expounded it & enioyned it to be observed by vs. That his Apostles urge it in every Epistle. That a Christian man sinning offendeth against the Law, & ergo is bound to keepe the Law. In all which the Iesuite encounters his owne phantasy & not our doctrine which is not wounded by such misguided weapons. For we grant without striuing, that every Christian is tyed to obserue the Morall Law, and we averre that it is a most unchristian & Iesuiticall slander to affirme, as he doth, that we teach (Christianum (b) nulli Legi obnoxium & subiectum esse in Conscientia coram Deo.) Nay we teach that he is bound to obey to the vtmost of his power: and from this obligation no authority of Man or Angell, Pope or Deuill, can discharge him. So much we grant the Arguments alleged by the Cardinall doe enforce, and nothing else. They proue Obedience necessary to a belieuing Christian: but they can never proue perfect fulfilling of the Law, to be necessarily required of him. From this heauy burthen Christ hath eased the shoulders of all such as are in him by a liuely Faith, of whom God doth no longer exact perfect Obedience to his Law in those strict and rigorous termes. that they shall be accursed if they fulfill it not. This we proue by these Scriptures.

1. Gal. 1. 2. 3. (Stand fast (saith the Apostle) in the Liberty wherein Christ hath made vs free, and be not entangled againe with the yoake of bondage.) But what is this Yoake of Bondage? Is it onely the obseruation of the Ceremoniall Law? No. That was indeed part of the yoake which the Apostles sought to lay on the Consciences of the Galatians. But twas the least and the lightest part, the weightiest burthen was the fulfilling of the Morall Law, wherevnto by the doctrine of the false Apostles, the Galatians stood obliged. This is plaine by the Text in the words following. (Behold, I Paul say unto you that if you be circumcised, Christ shall profit you nothing. For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Law.) The Apostles dispute is heere evident. The

⁶ Ibidem.

Gala-

Galatians may not be circumcised, nor obserue the Ceremoniall Law. why ? Because if they did Christ should not profit them at all. But what reason is there for this, that *Circumcision* & the *Ceremonies* should frustrate the benefit of Christ's death? The Apostle alleageth a good reason, because the obseruation of the Ceremoniall Law, tied them also to the fulfilling of the whole *Morall Law*. The Argument is thus framed.

They who are bound to keep the whole Law have no profit at all by Christ.

But they who are circumcised, are bound to keepe the whole Law. ergo,

They that be circumcised have not profit at all in Christ.

The minor in this Argument is the expresse words of the Text, and the proofe of it is evident in Reason, because the retaining of *Legall ceremonies* did in effect abolish Christ's comming in the *Flesh*, who by his comming in the *Flesh*, had abolished them. And *ergo*, they who in reviving them, denied Christ's death, had no meanes at all to be saued: but only by the fulfilling of the *Morall Law*. Whereunto they were necessarily bound, if they meant not to perish. Which reason yet is of no force before Christ his comming, and *ergo* then *circumcision* and other *legall ceremonies*, did not lay vpon the *Jewes* such a strict *obligation* to fulfill the whole Law. The *Maior Proposition* is the very reason of the Apostles *Enthymeme*; thus. (*Men circumcised are bound to keep the whole Law: Ergo, Christ shall not profit them*)

The Reason of the consequence is this *Proposition*, (*Whosoever are bound to keepe the whole Law, Christ profiteth them nothing at all.*) This Argument, and the Reason thereof, will hardly passe with approbation in the *Jesuites Schooles*, (*Men are bound to the whole Law, ergo, Christ shall not profit them.*) Nay, will they reply: That's a *non sequitur*. For by that doctrine, Christ's death hath cancelled that streight *obligation* of fulfilling the Law: But every one that beleuees the promise of saluation in Christ, is yet notwithstanding obliged to

fulfill the whole *Morall law*. For this is (say they) the ver-
y *Condition* wherevpon he must haue benefit by the pro-
^a Lib. 4. cap. 2. mise, euuen (^a *Perfecta Mandatorum observatio*:) and there-
fore he is so farre from being freed by *Christ* from this obli-
gation vnto the Law, that for a certaine, except he fulfill it,

^b Lib. 4. cap. 7. he shall never be saved; as ^b *Bellarmino* peremptorily and
(*Si Promissio* ^c *vita eterna est* ^d *conditionata, ut* ^e *probavi-* ^f *mis, certe neces-*) *bloodily determines*. These Men when they list are won-
drous mercifull toward *Sinners*, and can teach them *trickes*
by very easie meanes, to merit *Heauen* and *Remission of
Sinnes*. But their crueltie betrayes their kindnes in other
matters; in as much as when all comes to the vpshot, a Sin-
ner is driuen to this. *If he wil be saved by Christ, he must as-
vus fieri velit.* *he is bound, perfectly keepe the whole law else there's no hope for
Etsi iustus non him*. This is cold comfort for the poore beleeuers: but 'tis
happy we haue not *Iesuites*, *Pharaoh's taskē-masters*, set ouer
gatione Legis vs, to exact the whole *Tale of Bricke*: but a *Iesus*, who hath
divine: certe
wisi eam impleat
non saluabitur,) freed our soules from this bitter thraldome and deliuered vs
from the power of so rigorous and strict commands of the
Law. We beleeeue an Apostle of *Christ* against all the *Syco-
phants of Rome*, and tell them that they giue the *holy Ghost*
the lie, when they teach that in beleeuers the obligation to
keepe the whole Law stands still in full force & vertue not
discharged by the death of *Christ*; directly contrarie to this
Argument of the Apostle. (*Ye are bound to keep the whole law,
ergo, Christ shall not profit you.*) Whence we argue thus.
*Whosoever are bound to keepe the whole law, to such Christ is
unprofitable.*

*But unto true beleeuers Christ is not unprofitable. Ergo
True beleeuers are not bound to keepe the whole law.*

A conclusion most certaine, as from these irrefutable premisses: so from most evident Reason. For if such as beleeeue in *Christ*, (*Who through the Spirit wait for the hope of Righte-
onnes through Faith*) as the *Apostle* speakes here, v. 55 if such
be yet bound to fulfill the whole Law for their *Iustification*,
to what end is it to belieue in *Christ*, vnto *Righteousnesse* and
Iustification? If when all is done we must be fau'd by doing,
what

what profit comes there by beleevuing? Can the *conscience* find any benefit and comfort at all in *Christ*, when we shall come to this w^efull Conclusion; that notwithstanding there is in *Scripture* much talke of *Faith*, of *Christ*, of *Promises*, of *Grace*; yet all this will bring vs no commoditie, except this condition be performed on our parts, that we perfectly keepe the Law of *God*: If any thing in the World, this is to imprison the *soul* in wretchedesse slauerie, and to lay the *conscience* vpon the *racke* of continuall Terrors, if *Heauen* be not to be had but vpon such hard termes. And this is most apparentlie to frustrate all benefit of *Christ*, of *Promise*, of *Faith*, of *Grace*, of the whole worke of *Redemption*, seeing in fine 'tis the Law that we must liue by, and not by *Faith*: the perfect fulfilling of the Law must make vs righteous in God's sight: and not our beleevuing in *Christ*, that we may be justified. For he that keepes the whole Law, is thereby righteous, and by nothing els. Here 'tis but a bare shifte to say, Though we be bound to fulfil the Law; yet *Christ* profits vs, because he giues vs *Grace* to performe our Band in exact Obedience. This evasion might it stand good, Saint *Paul* were indeed finally confuted as a weake disputant. But the Errour of this hath bin touched before, and if nothing els were said, this *Apostolicall Argument* is sufficient to refute it. I proceed to other *Scriptures*.

2. 1 Tim. 1.9. (Ye know that the Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly, for *Sinners*, for *unholie*, and *prophane*, &c.) The Law is not giuen to the Righteous. How must this bee understood? Is it not giuen (*quoad directionem*) as a Rule prescribing what is to be done, what is not to be done? Yes, vve all agree in that. How is it then not giuen? 'Tis answ^red, (*quoad coactionem & maledictionem*) as it compels to obedience, and curseth the Transgressors. Thus is it not giuen to the Iust. This answ^rer is full of ambiguitie, and needes some explication, that vve may knowv vwhat is the *coaction*

If the Law still rule ouer vs
as seruants re-
quiring the
præscribed
task: or else
shaking the
Whip, and
threatning
the stripes, & nos-
as ouer sonnes
commanding
Obedience.

or compelling force of the Law, from which the Iust are freed. In vnfolding vwhereof our aduersaries and vve differ. Whether are in the right, we shal see by the proposal of both our Interpretations. They say, (*The Law hath no coactiue or compelling power ouer the Iust, because the Iust doe obey it, sponte, libenter, & alacriter, & ex instinctu charitatis*) that is, vwilliglie, out of Loue: but it hath a compulsiue force ouer the vnjust, because they recalcitrant & cogi quedammodo debent ad obsequium) that is, they obey vnvwilliglie, being forced to it by Terrors and Threatnings, and therefore; *The law rules not ouer the iust, as seruants who obey for feare: but sonnes who obey for Loue.*

We expound it otherwise. The Law hath not coactiue power ouer the just, because the just (that is) true beleeuers in Christ Iesus, are freed from the necessity of perfectly fulfilling it, for the obtaining of saluation. But the Law hath a coactiue power ouer the vnjust & vnbeleeuers, because they are obliged vnto the perfect fulfilling thereof, or else to be certainly accursed. And *ergo* we say, the Law command's ouer the just as ouer Sonnes requiring of them a faithfull and willing endeavour: but it commands ouer the vnjust, as ouer *Seruants*, of whom it exacts the vttermost farthing, and vpon the legall default threatens eternall malediction. The difference then betwixt them & vs, is this. They make the coaction of the Law to consist in the manner or quality of mans obedience to it. The Law compels when men obey vnwillingly. We make the coaction of the Law to consist in the quality of the command, & condition, wherevpon Obedience is required. The Law then compels, when it exacts full obedience vpon poenalty præcisely threatened to the disobedient. Wherein the trueth is manifestly on our side. For 'tis plaine, that compulsion in a Law must be taken in opposition to direction, not persuasion, for Lawes persuade not, but command. For if we speake properly a Law cannot be sai'd to compell those, to whom 'tis giuen, as if by any real and physicall operation it did.

did enforce them to obedience. It proposeth what is to be done, it setteth before a man, the punishment for disobedience: but it workes not on the will of man, to force it one way, or other. Wherefore if we know what direction in a Law is; we shall soone know what *Compulsion* is. Direction (as all agree) is the bare *prescription*, of what is to be done, or left vndone. *Compulsion*, that is, the exactiōn of obedience vpon *penalty* to be inflicted. What other coactiue force there is in a Law, no man can imagine. Well then to apply this. The just are *sub directione Legis*: but not *sub coactiōne*. This must of necessity be vnderstood thus, the just are not vnder the coactiue power of God's Law, because it doth not exact of them full obedience vpon *penalty* of eternall death, to be otherwise inflicted on them. As it doth exact of the *vnjust*. For otherwise there will be no difference betweene the just and the *vnjust* in regard of this coactiue power of the Law, if both the one and the other be obliged to yeeld, alike, perfect obedience vpon the like *penalty*. In this case the Law will be as coactiue to one, as the other, exacting *æquall* obedience, vpon *æquall* termes, both of the just and *vnjust*. (viz) obey fully in all things: or you shall be cursed. The *Sonne* and *Seruant* shall be all one, and the Law shall still command, over the children, with as much terror, as ouer the Bond-slaue. There is no difference in the world; in our adversaries doctrinæ, both sorts are bound to obey perfectly, or else certainly they shall not be saued. So that the Law of it selfe shall be as rigorous towards one; as the other. But we know the Scriptures offer vnto vs more mercy: and that Christ hath discharged vs from this rigour of the Law, vnder which euery one, that is out of him in the state of *vnbelieve* is holden in bondage. As to the difference they make (*the iust obey willingly, the unjust unwillingly, & ergo the Law compels these and not those*) this is nothing to the purpose. For it alters not the nature of the Law, that it is obeyed with diuers affections. The Law is the same, for its

So a King is
vnder the Di-
rection: not
the Compulsi-
on of the law;
because not
tyed to the
Penalty.

command & authority; howsoeuer it be obeyed willingly or unwillingly; that matters not. The Law ceaseth not to be coactiue, because ti's willingly obeyed: euen as a slauce ceaseth not to be vnder the coaction & compelling power of his Master, though he loue his master; and out of a willing mind be content to abide in thraldome. And as *Adam*, though he obeyed the Law willingly; yet was vnder the coactiue power of it; because he was tyed to obey it, or else he should certainly die the death for his transgression of it. Wherefore I conclude, that the just are not freed from the Law's direction, nor from the Lawes compulsion, as it compels or enioynes them absolute obedience in all things, and for default thereof threatens the vnauoydeable malediction of Gods eternall wrath.

cum v. II.

^b Rom. 7. 1. 3.
&c.

3 Lastly for prooфе of this point we haue those places formerly alleaged, Rom. 6. 14. [We are not under the Law, but under Grace.] Gal. 5. 18. [If we be led by the spirit, we are not under the Law.] 2 Cor. 3. 17. [Now the Lord is the Spirit, and where the Spirit of the Lord is, there is Liberty.] Gal. 3. 13. [Christ hath redeemed vs from the Curse of the Law, being made a curse for vs.] All which, with bothe the like, doe establish this orthodixe Doctrine; That beleauers haue obtained freedome by Christ, from the rigour of the Morall Law, and are not any longer bound in conscience to the perfect fulfilling thereof upon this assured perill: that if they keepe it not, they shall not be saued. We might stand longer vpon each Testimony: but let that which we haue said, suffice for the vindicating of our conscience from that Torture and Bondage wherewith these Popish Doctors would ensnare vs. The knowledge of which our Liberty, is not to giue vs occasion of securitie or licentiousnesse, as these Men calumniate: but to restore peace & spirituall rest vnto our soules, knowing that we are now deliuered from the necessity of obeying, or of perishing, which before we were in Christ, lay more heauy vpon our soules then a mountaine of Lead. That so being freed from this thraldome, we might serue him who hath freed vs, thankfully,

ly, and chearefully, obeying him in all duty, by whom wee haue obtained this glorious priuiledge; that whereas perfect obedience was sometimes strictly exacted of vs: now our *sin-cōre*, though imperfect indeauours, shalbe mercifully accepted at our hands.

SECT. 6. CHAP. I.

*The reconciliation of that seeming opposition, betweene
S. Paul, and S. James in this point
of Iustification.*

Thus much of this Argument and of the first Branch of mans Righteousnes, whereby if it were possible he shold be iustified. viz. *His Obedience to the Law of God.* By which meanes we haue shewed, no flesh shall be iustified in Gods sight. We are to proceed vnto the text branch heereof. viz. *Mans satisfaction for his transgression of the Law.* Wherein we haue also to proue, that a Sinner cannot be acquitted before god's judgment seat, by pleading any *satisfaction*, that himselfe can make for his offences.

But in our passing vnto that point we are to giue you warning of that stumbling stone which *S. James*, (as it may seeme) hath layed in our way: lest any should dash his Faith vpon it; and fall, as our aduersaries haue done into that Errour of Iustification by workes. That blessed *Apostle*, in the second Chapter of his Epistle, seemes not only to giue occasion: but directly to teach this doctrine of *Iustification by workes*. For in the 21. ver. &c. He sayeth expressly, that *Abraham* was iustified by workes when he offered his sonne *Isaack* vpon the altar; and also that *Rahab* was in like manner iustified by workes, when she entertained the spies. Whence also he sets downe ver. 22. a generall Conclusion. *That a Man is iustified by workes and not by faith alone.* Now in shew, nothing can be spoken more contrary to *S. Pauls* his Doctrine in his Epistle to the *Romans*.

mans and else-where. For in the fourth chap. speaking of the same example of *Abraham*, he saith cleane contrary, that *Abraham* was not justified by workes, for then he might haue boasted. ver. 2. And in the 3 chap. treating generally of mans *Iustification*, by faith; after a strong dispute he drawes forth this conclusion. *That a man is justified by Faith without the workes of the Law.* v. 28. Which Conclusion is in appearance contradictory to that of *S. James*. This harsh discord betwene these *Apostles* seemes vnto some not possible to be sweetned by any qualification, who knowing that the *Holy Ghost* neuer forgets himselfe haue concluded that if the spirit of trueth speake by *S. Paul* it was doubtlesse the spirit of error, that speake by the author of this Epistle of *James*. For this cause most likely it was doubted of in ancient times, as ²*Eusebius* and *Hierome* witnes. But yet then also publicquely allowed (*Διηγεσθαι ευμένην*) in many Churches, and euer since receaued in all; Out of which for the same cause *Luther* and others of his followers, since him would againe throw it forth, accounting the author of it to haue built not gold and siluer; but straw and stubble vpon the foundation. *Erasmus* assents to *Luther*. And *Musculus* agrees with them both, who in his *Commentaries* vpon the fourth to the *Romans*, speakes his mind simply, that he sees not how *James* and *Paul* can agree together, and therefore he turnes out *S. James* for the wrangler, supposing that this *James* was one of the Disciples of *James the Apostle*, the brother of *Christ*, who vnder pretence of his *Master's* name and authority, continually snarled at the *Apostle Paul*, and opposed his *Doctrine*. Howbeit his Epistle got credit in after times, (*cum veritas paulatim insulectem mendacio proculcari ciperit.*) That is. When error by degrees prævailed against the trueth. But this medicine is worse then the disease, and is rather violence, then skill, thus to cut the knot where it cannot bee readily vntied. A safer and milder course may be holden; and some meanes found out for the

² *Hist. Eccl.*

2. cap. 22.

*Tοιαῦτα καὶ
χαρὰ τὸν Ιά-
κων. οὐ οὐ-
τογνῶντες οὐ-
τομάζομένων
καρδολικῶν ε-
πισολεῖσθαι
λέγονται. ισε-
ρώς γοθευ-
σται μέτα-
πολλοὶ γένη
πολὺ ταλαι-
πούτης ἐμην-
μορευούσις
οὐδὲ τῆς λε-
γομένης οὐ-
δια μᾶς καὶ
αὐτοὺς καὶ
πολὺ εἰπε
λεγομένων
καρδολικῶν.
Οὐμετάπο-
λην καὶ ταῦ-
τας μητέ τοῦ
αντιτίθενται,
πατέσσιας δεδη-
μοστος: εὐμηνας
Ἐκκλησίας.*

according of this grand difference without robbing the Church of somuch precious Treasure, of diuine knowldg, as is stored vp in this Epistle. Wherefore both they of the Romish and we of the reformed Churches, admitting this Epistle for canonical doe each of vs search after, a fit reconciliation betweene the Apostles. But they and we betweene our selues are irreconcileable in our severall reconciliations of them. They reconcile them thus. By distinguishing. 1. of Justification. 2. of Werkes. Justification (say they) of two sortes.

1. The first when a man of unjust is made just and holy, by the Infusion of Grace, or the Habit of Charitie.
2. The 2. When a man of just is made more just by the augmentation of the Habit of Grace first given unto him.

Againe they diuide workes into two sortes.

1. Some goe before Faith, being performed by the meere strength of nature, and free-will without the helpe of grace; and such workes as these are not meritorious.
2. Some follow Faith, being performed by the aide and assistance of grace given unto man: and such workes as these be meritorious.

These distinctions prepared, the worke is now ready for the soddering, which they finish artificially glewing together the proposition of the two Apostles in this sorte. St. Paul saith that Abraham, and all men are justified by Faith without workes. This (say they) is to be understood of the first Justification, and of workes done before Faith, without grace, by the strength of nature. So that the meaning of Paule's proposition (Abraham and all men, are justified by faith without workes) is this. Neither Abraham, nor any other can deserve the Grace of Sanctification, whereby of unjust and unholie they be made just and holy, by any workes done by them, when they are Naturall Men, destitute of Grace, but only by Faith in Christ Iesus, or thus. No Man merits Grace to make him a good Man of a Bad, by any thing he doth before he believeth.

believe in Christ; but by believeng he obtaineth this. On the other side S. James saith, that (Abraham, and all others are iustified by Workes, not by Faith only.) This (say the Romanists) is meant of the second Iustification, and of such workes as are done after Faith, by the aide of Grace: So the meaning of the Proposition shalbe this. Abraham, and other Men being once made good and just, deserve to be made better, and more just by such good workes as they performe through the helpe of Grace giuen unto them; & not by faith only. Being once sanctified, they deserve the increase of Sanctification through that merit of their Faith, and good workes out of Faith and Charity.

Is not this difference between these Apostles finely accorded think you? They will now walke together being in this sort made friends through the mediation of the Schoole-men. But it is otherwise. They are so far from reconciling them, that they haue abused them both, and set them farther asunder making them speake what they never meant. Neither in S. Paul nor S. James is there any ground at all, whereon to raise such an interpretation of their words. And therefore we respect this reconcilement, as the shifting quærke of a Schooleman's braine, that hath no footing at all in the text. Which we doe vpon these Reasons.

1. That distinction of *Iustification* (that is of *Sanctification*) into the first giuing of it, and the after increase of it, (howsoever tolerable in other matters) is utterly to no purpose, as it is applied vnto the doctrine of these Apostles. Who when they speake of *Iustification* of a sinner in God's sight doe vnderstand thereby the *Remission* of *Sinnes* through the imputation of Christ's *Righteousnes*; and no t the infusion, or increase of inherent *Sanctity* in the soule o f man. This confusion of *Iustification* with *Sanctification* is a prime error of our adversaries in this article, as hath bin shewed, in clearing the acceptions of the word *Iustification*: and shall be shewed more at large in handling the forme of our *Iustification*.

2. The distinction of *Iustification* taken in their owne sense,

sense, is falso lie applied to St. *James* as if he spake of the 2. *Justification*, and to St. *Paul* as if he spake of the first. For first Bellarmine himselfe being judge St. *James* in the example of *Rabab* speakes of the first *Justification*, because (as ^a Lib: 4 de: he saith) she was then, at the first made a belieuer of an in- *Just. cap. 18.* fidell a righteous woman of an harlot. And againe *Paul*, ^{Lorinius fac.} he speakes of the 2. *Justification* in the example of *Abra-^{2.} bam*, which is alleaged by both the *Apostles*. Heere's then a confusion instead of a distinction. *Paul* speaks of the first, *James* speaks of the 2. and yet both do speake of both *Justifications*. Againe when they say *James* speaks of the second *Justification*, whereby of just a man becomes more just, it's a groundlesse imagination forasmuch as it was to no purpose for the *Apostle James* to treat of the second *Justification*, whereby men grow better: when those *Hypocrites*, with whom he had to doe, had erred from their first *Justification*, whereby they were not, as yet, made good, as the learned (b) *Jackson* observes. Nay there is not in all St. *James* his dispute, any fyllable, that may giue any just sus- ^{b. Jackson of} picion that by *Justification*, he meanes the increase of inhæ- *Just. Faith.* rent *Justice*. (c) Bellarmine catcheth at the clause. v. 22. (*By workes Faith was made perfect*) which is, in the *lesuies* ^{c. Loco supra.} construction, *Abraham's inherent justice, begun by faith, received increase and perfection by his workes*) But this is onlie the *lesuies* phrensic. *Abraham* his faith and his Righteousnes, whereof his Faith is but a part, was not made but declared to be perfect, by so perfect a worke) which it brought forth, as euен *Lorinius* another of that *sett* expounds it *orthodoxly*.

103 Thirdly, that distinction of workes done before Faith, without grace, and after Faith by grace, is to as little pur- pose, as the former; in this matter of our *Justification*. Heretofore we haue touched vpon that distinction and shewed the vanitie thereof, in limiting St. *Paul* to workes done without grace, when simپlie he concludes all workes from our *Justification*. And St. *James* though he require workes

of grace to be ioyned with that *Faith* which must justifie vs: yet he giues them not that place and office in our Iustification, from which *Paul* doth exclude them, and wherein our adversaries would establish them, as it shall appeare anon.

Leauing then this *sophisticall reconcilement* coined by our aduersaries I come to those *reconciliations* which are made by our diuines; wherein we shall haue better *satisfaction* vpon better grounds. Two waies there are whereby this seeming difference is by our *Men* reconciled.

1. The 1. by distinguishing the word (*Iustification*)
 2. by distinguishing the meaning
 which may be taken either } 1, For the absolution of a Sinner
 } in Gods judgement.
 } 2, For the declaration of a mans
 Righteousnes before men.

This distinction is certaine and hath its ground in Scripture which vseth the word *Iustifie* in both acceptions, for the quitting of vs in Gods sight, and for the manifestation of our innoceancy before man against accusation or suspition of faultines. They apply this distinction for the reconciling of the two *Apostles*. Thus. *S. Paul* speakes of *Iustification*, (*in foro Dei*) *S. James* speakes of *Iustification* (*in foro hominis*) *A man is justified by faith without workes* saith *S. Paul*: that is in God's sight, a man obtaines remission of *Sinnes* and is reputed just only for his *Faith in Christ*, not for his *workes* sake. *A man is justified by workes; and not by Faith onely* saith *S. James*: that is, in mans sight we are declared to be just by our good workes, not by our *Faith* onely: which with other inward and invisible *Graces*, are made visible vnto man onely in the good workes, which they see vs performe. That this application is not vnsit for to reconcile this difference, may be shewed by the parts.

1. For *S. Paul*, it is agreed on all sides that he speakes of mans *Iustification* in God's sight. *Rom. 3. v. 20.*

2. For *S. James* we are to shew that with just probability he may be vnderstood of the declaration of our *Iustification* and *righteousnes before men*. For proofe whereof, the

the Text affords vs these reasons.

1. Verse. 18. *Show me thy Faith without thy Workes, and I will shew thee my Faith by my workes.* Where the true Christian speaking to the Hypocritical boaster of his Faith, requires of him a declaration of his faith and *Justification* thereby, by a reall proofe, not a verball profession, promising for his part to manifest and approue the trueth of his owne *Faith* by his good workes. Whence it appeareth, that before man, none can justify the soundnes of his *Faith*, but by his workes there proceeding. 2. V. 21. *Abraham* is saied to be justified when he offered vp his Sonne *Isaak* vpon the *Altar*. Now it's manifest that *Abraham* was justified in Gods sight long before; euен, 25. yeares Gen. 15. 6. Therefor by that admirable worke of his in offering his Sonne he was declared before all the world to be a just man and a true Believer. And for this purpose did God tempt *Abraham* in that triall of his *Faith*: that whereby all belieuers, might behold a rare patterne of a lively and justifying *Faith*, and that *Abraham* was not without good cause calld the Father of the *Faithfull*.

3. V. 22. It is saied that *Abrahams* *Faith* wrought with his worke and by workes was his *Faith* made perfecte. Which in the iudgement of popish ^a *Expositors* themselves, is ^a *Loris in 14.* to be ynderstood of the manifestation of *Abrahams* *Faith* vpon ^b *Lib. 4 cap.* by his workes. His *Faith* directed his workes: his workes manifested the power and perfection of his *Faith*.

It is not then without good probability of Reason, that *Calvin* and other *Expositors* on our side, have given this solution vnto this doubt. ^b *Bellarmino* labours against it and ^b *Lib. 4 cap.* would faine proue that *Justification* cannot be taken heere ^{18.} *pro declaratione Justitiae*. But his Argument cannot much trouble any intelligent reader, and therefore I speake so troublousc you with his *sophistry*.

This now is the first way of reconciling the places. Howbeit the trueth is, that although this may be defended against any thing that our adversaries objected to the contrary:

trary: yet many and those very learned divines chose rather to tred in another path and more nearely to presse the A-pistles steps; whom also in this point I willingly follow.

2. The second way then of reconciling these places, is by distinguishing of the word (Faith) which is taken in a double sente.

Gal. 5. 6.

1. First for that Faith, which is true and living (Gloria in eis 3; 2d 15. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 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CHAP.

C H A P. II.

The confirmation of the Orthodoxe reconciliation of S. Paul and S. James; by a Logicall Analyss of S. James his disputation in his second Chapter.

This Reconciliation is the fairest, and hath the most certaine grounds in the text. It will, I doubt not, appeare so vnto you, when it shall be cleared from these Cavils that can be made against it. There are but only two things in it that may occasion our Aduersaries to quarrel. The first is touching the word (*Faith*) we say that S. James speakes of a false and counterfeit *Faith*. They say he speakes of that which is true, though *Dead* without *Workes*. This is one point.

The second is touching the interpretation of the word (*Workes*) used by S. James when he saith, (*We are iustified by Workes.*) This we interpret by a *Metonymie* of the *Effect* for the *Cause*, *We are iustified by a working Faith*, by that *Faith* which is apt to declare and shew it selfe in all good *Workes*. This interpretation may happily proue distastefull to their nicer *Palates*, who are very readie when it fits their humour, to grate sore vpon the bare words and letter of a Text. These *cavils* remoued, this reconciliation will appeare to be sure and good. For the accomplishment of this I suppose nothing will be more commodious, then to present vnto you a briefe resolution of the whole dispute of S. James touching *Faith*, that by a plaine and true exposition thereof we may more easily discouer the *cavils* and *hypophisticall forgeries* wherewith our Aduersaries haue pestered this place of Scripture. The disputation of S. James beginnes at the 14.v. of the second Chapt. to the end thereof.

The scope and summe whereof is. A sharpe reprehension of hypocritical *Faith* of vaine Men as they are called (v.

20) Which in the *Apostles* time vnder pretence of *Religion* thought they might liue as they list. Two extremes ther^e were, wher unto these *Iewes*, to whom the *Apostle* writes, were mis-led by false teachers and their own *corruptions*. The 1. That notwithstanding *Faith* in *Christ*; they were bound to fulfill the whole *Law of Moses*; Against which *Paul* disputes in his Epistle to the *Gal.* who also were infected with that *Leuen*. The other was, that *Faith* in *Christ* was sufficient without any regard of *Obedience*, to the *Law*: so they beleueed the *Gospell*, acknowledging the *Articles of Religion* for true, & made an outward profession all should be well, albeit in the meantime *Sancticie* and *fyncre Obedience* were quite neglected. The former Errour brought them in Bondage: this made them licentious. A pleasing heresie if any other, whereof there were and will be alwayes store of *scetaries* who content them selues to haue a forme of *Godlines*, but deny the power thetcof. Against such *hypocrites* & *vain Boasters* of false *Faith* and false *Religion*, *S. James* disputes in this place, shewing plainly that such men leaned on a staffe of *Reed*, deceiuing their owne selues with a counterfeit & shadow of true *Christian Faith* instead of the substance. The reproofe with the maine *Reason* is expressed by way of interrogacion in the (14.v.) *What doth it profit my Brethren*, though a *Man* say he haue (as many then did, and alwaies will say, boasting falsofie of that which they haue not in truth,) *And haue not workes*; that is, *Obedience to God's Will*, whereby to approue that *Faith* he boasts of? Can that *Faith* saue him? so that *Faith* vwithout *Workes* a faling *Faith*, that vwill bring a *Man* to *Heauen*? These sharpe Interrogations must be resolued into their strong *Negations*. And so vve haue these two *Propositions*. 1 Containing the maine summe of the *Apostle's* dispute: The other a generall *Reason* of it, The 1 is this. *Faith* vwithout *Obedience* is unprofitable. The second prouing the first, is this. *Faith* vwithout *Obedience* will not saue a *Man*. The vwhole *Argument* is.

That *Faith* which will not saue a *man* is unprofitable, of
and no vse.

But the Faith which is without Obedience will not
sauē: Ergo

Faith without Obedience is unprofitable.

The Major of this Argument vwill easilie be granted.
That it is an vprofitable Faith which will not bring a Man to
life and Happines. But hovv doth S. James proue the Minor.
That a Faith without workes will not doe that? though it scarce
need any prooſe: yet because hypocriſie is euer armed vwith
ſophiſtrie, for a plainer Conviction, the Apostle proues it by
this manner of Argumentation.

That Faith which ſauēs a Man is a true Faith.

But a Faith without workes is not a true Faith. Ergo
A Faith without workes will not ſauē a Man.

The Major is evident to all that haue Reason. The Minor
S. James proues by diuerſe Arguments.

1. The firſt is contained v. 15. 16. 17. and it is dravvne
a pari, from comparison vwith another like vertue: Namely
Charity to vwards the poore. The Argument is thus. If Char-
ity towards the poore profeffed in Words, but without workes be
counterfeit, then Faith in God profeffed in like manner without
Obedience is also counterfeit not true. But Charity towards
the poore in words profeffed without deeds is a counterfeit Cha-
rity. Ergo, Faith in God without Obedience is a counterfeit and
false Faith.

The Reason of the maior Proposition is evident, from the
ſimilitude that is, betweene all Vertues and Graces. There is
no vertue, but men may counterfeit and falsely arrogate it to
themselves; as they may boast of a false Faith, ſo also (as Sa-
lomon and experience ſpeakes) of a false Liberality, false Va-
lour, false Prudence, &c. Now there is but one way to di-
ſcouer this counterfeiting in any kind, and that is to goe
from words to workes, from preſumptions and boastings
to actions. This way all count moſt certaine, nor will a
ny man beleue words againſt workes, or be persuaded by
faire ſpeaches, that the habites of vertues and graces be tru-
ly ſeated in his mind, whose tongue tellſ vs they be ſo: but

his

his doeings confute his sayings. Wherefore the Apostle in his comparison proceedes on an vndeniable ground. Now for the minor (that the *Charity* which is rich in good words, and poore in almesdeeds, is not true but counterfeit pitty) the Apostle shewes by an ordinary instance (If a brother or sister be naked, and destitute of daily food) that is. If a beleiuing Christian want food and raiment or other necessaries (and one of you say unto them, depart in peace, and be ye warmed and filled) If he giue him kind words, *Alas poore soule I pitty thee and wish thee well, I Would I had to giue thee, goe in God's name where thou mayest be receiued, and so let him passe with a few pittifull Complements, notwithstanding yee giue them not those things which are needfull for the body: what doth it profit.* Is the poore man's backe euer the warmer? or his belly the fuller, with a few windy complements? Can such a man perswade any that he hath in him indeed the *bowells* of mercie and compassion towards the needy, when they find such cold entertainment at his Gates: 'Tis manifest that this is but a meere mockery, and that such pittifull words come not from a heart that's truely mercifull. The Apostle now applies this touching *Charity*, vnto *Faith*. v. 17. *Euen so Faith if it have not workes is dead being alone.* As that *Charity*, so also that *Faith* which men profesle without Obedience is false and fained, and therefore vaprofitable to saue a man. *It is dead: How must this be vnderstood?* *Faith* is a quality of the soule, and qualities are then saide to be dead, when they are extinguished. As if we should say such a man's *Charity* is dead; it is because he hath lost it; that which was in him is abolished. But this is not the meaning. For then when S. James saith that *Faith is dead being alone*: his meaning should be that *Faith seuered from workes, is no Faith at all: but quite extinguished.* Now this is not so. For there's a *Faith* seuered from workes in *Hypocrites, Heretiques, Reprobates and Denylls.* Which *Faith* is a generall assent to all diuine truthes: and this *Faith* in them hath a true being, but no sauing vse. Wherefore

it is called a dead faith in regard of the effect: because 'tis nothing available to bring them in whom it is, to Life and Saluation, as a true and liuing Faith is. Heere our Aduersaries haue much strange *Contemplation*, telling vs that *Faith* without workes though it be a dead *Faith*, yet 'tis a true *Faith*. Euen as an *Instrument* is a true *Instrument*, though it be not vsed. So that in their *Philosophy* ti's one and the same true *Faith* which is dead without, and liuing with workes. Euen as 'tis one and the same Body which liues with the *Soule* and is dead without it: or as water is the same whether it stand still in a *Cisterne* or runne in a *Riner*. Whence they proceed to discourse that *Charity* is the forme of *Faith*: and conclude that it is not the *inward* and *Essentiall* forme of it, as the *Soule* is the forme of a man (for that workes are not *essentiall* to *Faith*) nor the *accidental* forme as whitenes is of *Paper*; because *Faith* according to their *Schooles*, is in the vnderstanding, and *Charity* in the *will*: But it is the *externall Forme* of it, because it gives to *Faith* a *merit* and *worthines* for the deserving of *Heauen*. These fond *speculations* of the *Forme* and *merit* of *Faith* I passe by now, hauing touched vpon them heeretofore. To that which they say. That a liuing *Faith*, and a dead *Faith* is one and the same true *Faith*: 'tis vtterly false, they differ as much as Light and Darknes. 1. In their *subject*. a dead *Faith* is in the *Reprobate Men* and *Devills*. A liuing *Faith* only in the *Elect*. 2. In their *Object*. A dead *Faith* assents to diuine *Revelations* as barely true or good onely in the *generall*: a liuing *Faith* assents to them, as truer and better in themselves; then any thing that can be set against them. 3, in their *Nature*. A dead *Faith* is no *sanctifying Grace*: but a common gift of Creation as in the *deuill*; of ordinary illumination as in *Reprobate Men*. A liuing *Faith* is a *sanctifying Grace*, a part of inherent holines wrought in the heart by the speciall power of the *Holy Ghost*. All which haue bin heeretofore cleared in handling the *Nature* of *Faith*. Wherefore vnto those *arguments* or *Sophismera* ther

ther, which ² Belltramine brings to proue that *James* speakes ^{2 Lib. I. de Iust.} of a true divine, infused, Catholique, Christian Faith, though ^{cap. 35.} it be dead faith; I answere breitely. That we grant a dead Faith to be a true Faith: but it is in its kind. Because it hath a true being in men and devils, in whom it is, and ti's direct-ed toward true objects: But it is not that true Faith which is *Catholique Christian & saving*. This is of another kind, and in comparison of this, that other is but a meere shadow and counterfeit resemblance of true Faith. Wherefore when those *Hypocrites* accounted themselues to haue that *faith* which is truly *Christian and saving*, *S. James* shewes them, that this their *faith* which was alone naked of Obedience, was nothing so: but a *Faith* of another kind, a dead *faith*, hauing onely a false shew of a true and liuing *faith*. This of the first Argument.

2. The 2^d Argument is contained. v. 18. being drawne ^{2 Arg. of S.} from an impossibility, in prouing the trueth of it. The *James*. Argument stands thus.

That Faith, which is truly Christian may be shewen and proued so to be.

But a Faith without workes cannot be demonstrated to be a true faith.

Ergo. A Faith without workes is no true Faith.

The major is omitted as most evident of it selfe. Because there is no *morall virtue*, or *grace of the Holy Ghost* truly planted in the heart: but it may be knowne by some external Actions, which it is apt to bring forth. Even as life is knowne by breathing, or beating of the *Pulse*. The trueth of an inuisible Grace hath it's demonstration in visible workes. But now for the *Minor*, *S. James* proues that *Faith* without Obedience cannot appeare by any proofe to be true *faith*. Which he doth in a *Dialogue* betweene a true belieuer and a *Hypocrite*. *Yea a man may say, thou hast Faith, and I haue Workes shew me thy faith without workes, and I will shew thee my faith by my workes.* That is. Thou saiest thou hast a true *Faith*, though thou hast no *workes*: I

say I haue true faith because I haue workes. Come wee now to the triall, and let it appeare who saith true, thou or I. If thou saiest true; proue thy Faith by something or o-
 b 'Ex nōs ταῦτα ther to be true. Shew me thy Faith. b without thy wotkes. ἐπιγνῶντας, or Workes thou hast none, whereby to shew thy *faith*, make it then appeare by something else. But that's impossible. ἐπιγνῶντας, not Where *workes* are wanting, ther's no demonstration else ἐκ ταῦτα ἐπιγνῶντας. whereby to justifie the trueth offaith. And therefore thou art driuen to confess that thou vainely boastest of that which thou hast not. But on the other side (saith the true Beleeuuer) I can make good, that which I say, prouing that gument of the my *faith* is true by my workes. *I will shew thee my faith by* Apostle. So the *my workes*. My sincere Obedience is a reall demonstration: Syriack Beza, that my beleife is no verball ostentation and vaine bragg. the Vulgar, the French, our last Transla-
 tors. Parcus This prooef of S. James is very conuincing, and gripes the *Consciences* of Hypocrites, smiting them with shame and confusion when they come to this triall; and so haue their false and fraudulent hearts laied open. But heere it will be asked what workes doe demonstrate the trueth offaith, and also how they doe proue it. Whereto wee answere Workes are of two sortes. 1. *Ordinary*, such workes of giue no good *Sanctity & Obedience*, as are required to a holy *Conuersation* of this on. 2. *Extraordinary*. viz, *Miracles*. We say S. James their so doing. vnderstands the former, and those onely: our aduersaries The change was easie from *Ex nōs* into *Ex ταῦτα*. conclude both. But erroneously, forasmuch as S. James speakes not of the doctrine of *faith*, but of the *Grace* of *faith*. The *Grace* requires good workes of *Piety* and *Charity* as perpetually necessary for the confirmation of it's Trueth. So doeth not the doctrine of *Faith* alwaies require *Miraculous workes* for the confirmation of it's divinity: But ony at the first *publication* thereof. Wherefore *Lorinus* is very *ridiculous*, who vpon this place tels vs, that they may justly demaund of vs *Haretiques* (For so they beduft vs) *Miracles* for the confirmation of our new and false *Doctrine*. Indeed were it new and false their request were not vncreasonable, that we should make

make our doctrine credible by doing of *Miracles*. But sure the *Iesuite* iudgeth of our doctrine by his ovne, vvhich did he not suspect for a new Error, vvee see no reason they should still require *Miracles* for confirmation of an olde Trinthe. For our selues we seeke not the aide of a lying Wonder to vphold a true doctrine: nor doe we count it any disgrace at all to our *Religion*, that we cannot by our *Faith* so much as cure a lame Horse, as the *Iesuite* out of a *Erasmus* scoffes at vs. Now surely if such a beast as *Bellarmino*'s deuout Mare, want helpe to set her on all foure, we cannot be yet so well perswaded of that vertue of *Romish Faith*, as to thinke that a *Frier* will doe more good at such a jadish miracle, then a *Farrier*. But whereas the *Iesuite* goes forward to require of vs the other sort of good workes, of *Piety* and *Charity* for the demonstration of our *Faith* hee hath reason so to doe, though not so much as he imagines, when hee chargeth vs with neglect of good Workes and vnbridled licentiousnesse. Would to God we could cleere our practise from such neglect, as well as we can our doctrine from teaching it. But yet, by their fauour, if we come to comparisons, we know no Reason why we should runne behind the dore, as more ashamed of our practises, then they may justly be of theirs, in which case we boldly bid him amongst them; that is without sinne to cast the first stone at vs. To proceed. Seeing Workes of Obedience are the *proofes* of a true *Faith*, it must be considered in what sort they proue it. For may not good Workes be counterfeited as well as Faith? I answere. That in this triall the judgment of *verity* & *infallibility* belongeth vnto God, who only knowes the heart and conscience, being able to discerne euery secret working of the *Soule*, and so to judge exactly whether or no all outward appearances come from inward *syncretie*. But for the judgement of *Charity* that belongs to vs. If we behold in any man the Workes of Obedience to God's will; of such a Man we are to judge that he hath true *Faith*. Though yet herein we must as farre as humane fraultie will giue leaue, iudge also not according to

^a *De lib. arbit.*

appearance, but iudge righteous iudgment. Mens practises must be examined: if *hypocrisie* bewray it self, (as 'tis hard for a Counterfeit not to forget himself at some one time or other, if he be duly obserued) there *Charity* must not be blinde: it must see and censure it. 'Tis not a charitable, but a peruerse Judgment to call euill good: nor is it any offence to call that a barren or bad Tree, that beares either no fruit at all, or none but bad; And thus of this second Argument of the *Apostle*, that these *Hyposrites Faith* was vaine, because, when it comes to the prooфе, it cannot be iustified to be sound and good.

3 Arg of S.
James.

3 The 3 Argument is v. 19. from the example of the diuels themselves, in whom there is a *Faith* without *Workes*, as well in *hypocrites*: and *ergo* it is in neither of them a true *Faith*. The Argument is brought in to confute a *Casill* with the *hypocrite* might make against the former reason. True might he say, I cannot shew my *Faith* by my *Workes*: yet for all that I haue a true *Faith*. And why? Because I beleue the *Articles of Religion*, that there is one *God*, with the rest. Hereto the *Apostle* replies. That such a belief is not a true *Christian Faith*, because it is to be found euен in the diuels. The Argument runnes thus.

That faith which is in the diuels is no true Christian faith.

But a bare assent to the Articles of Religion without Obedience is in the Diuels. Ergo

A bare assent without Obedience is no true Christian faith.

The *Major* of this Argument will easily be granted. That the diuels haue not that true *Faith* which is required of a *Christian Man* to his saluation. The *Minor* is also evident. That the diuels doe beleue the *Articles of Christian Religion*. S. *James* instances in one for the rest, namely the *Article of the Godhead*, whereto the Diuels assent aswell as *Hypocritcall Men*. *Thou beleueſt that there is one God*, saith the true beleueuer to the *hypocrite*, pleading that he beleueued the *Articles of Faith*. *Thou doſt well*. 'Tis a laudable and good thing

to acknowledge the Truth of Religion. But vwithall thou must knowv that the diuels deserue as much commendation for this beleefe, as thou doest. *The diuels also beleefe.* Even they confesse the Truth of that and the other *Articles of Religion.* An euident proofe vwhereof is this, that *they tremble* at the povver, vvrath, and iustice of God, and the remembrance of the last iudgment, vwhich did they not beleeeue, they vwould not feare: but now they expect it vwith Horroure, because they knowv it vwill come vpon them. Whence 'tis plain that the *Faith of Hypocrites* and diuels is all one, neither better then other, both vnsuitfull to bring forth Obedience, both vnpesentable to bring vnto saluation, and therefore neither of them that true *Faith*, vwhich is *Christian* and sauing. This Argument of the *Apostles*, pincheth our Aduersaries sore, vwho stiffly maintaine that S. *James* speakes of a *True*, though of a *dead Faith*. For they can not for shame say that there is a true *Faith* in the diuels and damned *Spirits*. But yet S. *James* hath concluded that they haue that *dead Faith* which *hypocrites* boast of. What then? Then a *dead Faith* is no true faith, as our ^a Aduersaries affirme it is. Wherefore to ^a helpe themselves, they deny that it is one and the same *dead Faith*, which is in *hypocrites* and euill *Spirits*. Indeed *ex parte obiecti*, they grant that the *Faith* of diuels is as true and *catolique* as that of wicked Men, because they both beleeeue the same things. And also in regard of the *effects*, they grant their *Faith* to be alike, because both be vnsuitfull. But not *ex parte subiecti*, so they say there's much difference. The *Faith* of diuels is of one sort, and the *Faith* of *hypocrites* of another. But heere they make a litle to bold with the blessed *Apostle*, ouerturning the force of his argument, to vphold their owne fancie. The *Apostle* proues against *Hypocrites* that their idle *Faith* without Obedience is not true sauing *Faith*. Why? Because the diuel's idle *Faith* destitute of Obedience is no true sauing *Faith*. But now. Is the *Faith* of diuels & *hypocrites* of the same kinde and Nature. Yea, or no? No, they be not, they be of a diuercse nature, say the Aduersaries. Let it

be then considered, what force there is in the *Apostle's Argument*. *Faith without workes in Devils saues them not.* Ergo *Faith without workes in wicked Men, saues them not.* Might not one prompted by a *Iesuite*, reply vpon the *Apostle*. Nay by your leaue, your Argument is inconsequent, because you doe not dispute, *ad idem*. Faith in the diuels is of one kinde, Faith in Hypocrites is of another: & therefore though Faith without works cannot saue diuels; yet Faith without works may saue Men. Thus were the *Apostle's Argument* laide in the dust, if these Mens Opinions may stand for good. But would you know what distinction these Men make betweene the faith of diuels and wicked Men, which *S^t James* takes for the same. 'Tis thus. First the Faith of Euill Men is *free*, the Faith of diuels is compelled and extorted from them by a kinde of force. So ^b *Bellarum. Fides hominum malorum, libera est, captivante nimis pia voluntate intellectum in obsequium Christi: Fides vero Damorum est coacta, & extracta ab ipsa rerum Evidentiâ. Quod insinuavit idem Iacobus dicens. Demones credunt, & contremiscunt. Nos enim non credimus contremiscentes, id est, in viti & coacti, sed sponte & libenter.* Wicked Men beleeue freely and willingly. Why? Because their pious and godly Will captiuates their vnderstanding to the Obedience of *Christ*, so causing it to assent vnto the Truth. The diuels beleeue vpon compulsion, being forced to it by the Euidence of the things themselues. Which Saint *James* intimates, *They beleeue and tremble*: that is, they beleeue against their Wills. Is not this a shamelesse *Iesuite* that will say any thing to patch vp a broken cause? For be not these absurd Contradictions to say, that wicked Men haue godly Wills, that by a pious Motion of the Will, their vnderstanding is captiuated to the Obedience of *Christ*, and yet they be *hypocrites* and wicked Men still. No Man can relish such assertions, who knowes how averse and fromward the will of Men is to embrace any thing that is of *God*, till such time as it be regenerate by sanctifying Grace. It is therefore without all reason, to affirme that wicked Men be-

• *Supra.*

beeue

leeue willinglie, and 'tis against all experience, which shewes that vngodly Men are vtterly as vnwilling to beleue any truth that makes against them in any kinde whatsoeuer; as a *beare* is to be brought to the *stake*. Indeed in matters that like them, or such as be of an indifferent Nature, neither fauouring nor crossing their Corruptions, they'll be apt to beleue, though not out of a pious affection, as the *Iesuite* dreames: but out of selfe-loue and other selfe-considerations. But take them in any other point of *Religion*, that doth any way grate vpon their wicked affections, all the perswasion and instruction in the World, cannot worke them to a beleefe of it, till the *Conscience* (spite of their hearts) be convicted by some notable Euidence of the Trueth. Now what else can be said of the diuels; who will as willinglie beleue what makes for them, (if any thing did) or what makes not against them; as any wicked man can doe? And they are as vnwilling to beleue any thing, that makes against them, as any wicked Man is. Nor would they beleue it, did not the cleerenes of diuine *Reuelations* convince them of the certaine Truth there-^{of}. So that there is no difference at all in this respect, as the one, so the other beleue vnwillingly; as diuels, so wicked Men beleue with trembling. The diuels indeed with greater horror, as their beleefe and knowledge is alwaies more distinct then Mans: but yet Men with horror too, when their Consciences by fits are awakened to behold the woes, that are comming vpon them. Vnto this difference of *Bell.* ^{'BECAHUS,} others adde two more. Namely: 1 *That the Faith of diuels is naturall; that of wicked Men supernaturall and infused.* 2 *That the Faith of Diuels is dishonest, the Faith of wicked Men is an honest Faith.* Whereto we say thus much. That touching the first difference, we grant indeed that the *Faith* of the diuels is not *supernaturall* except it be in regard of the *object*. The faculties which they receiued in their creation are not so farre corrupted in them: but that they are able to assent vnto, and apprehend diuine *Reuelations* without further helpe, then of their owne naturall Abilities. Man in his fall

sustained greater losse in the spirituall powers of his soule, & therefore stands in need of helpe. Which helpe is afforded enyn vnto the vngodly; but this is by ordinary illumination, not by speciall infusion of any sanctifying Grace. Enlightned they are aboue the ordinary pitch of naturall blindnes: but not aboue that whereto a meere naturall vnderstanding may be aduanced. Yea were Mans Vnderstanding raised vp to that perfection which is in diuels: this were more then Nature, yet lesse then Grace. This common gift of Illumination bestowed on wicked Men, but not on diuels, is no prooef that their Faith is of a diuerse kinde. As to the last difference we are not so far studied in Moralities, as to conceiue wherein the dishonestie of the diuel's Faith, and the honestie of Hypocrites Faith doth lie. To ordinarie vnderstanding it seemes euery way as honest & commendable a matter, for a wicked fiend, as for a wicked Man, to beleue what God reueales vnto him. If not, we must expect to be further informed by these *Iesuites Men* that are better read in that part of *Ethickes*, whether *diabolicall* or *hypocriticall*.

4. Arg.of S.
James.

4. This of the *Apostle's* third Argument. we come to the fourth.

The 4. Argument is contained in the 20. 21. 22. 23. 24. 25. verses. Before which the *Apostle* repeates his maine Conclusion. That Faith without Obedience is a false and dead Faith. *But wilt thou know O vaine Man* (or hypocrite) *that empty Vessel Faith without workes is dead?* v. 20. For the convincing of without liquor him further, he proceeds to a new Argument to proue it vnto him. The Argument is this.

That Faith which will not iustifie a Man is a false and dead Faith.

But the Faith which is without workes will not iustifie a Man. Ergo

'Tis a dead and a false Faith.

The Maior the *Apostle* omits as most evident of it selfe. The Minor he proues by an induction of two Examples. Thus.

If

If Abraham and Rahab were iustified by a working faith, then that Faith which is alone without workes will not iustifie.

But Abraham and Rahab were so iustified, viz. by a working Faith. Ergo

Faith without workes will not iustifie a man.

The Reason of the Consequence is manifest. Because as Abraham and Rahab: so all other must be justified. The meanes of justification and Life, were euer one and the same for all men. Which also the Apostle intimates in that clause v. 21. *Was not our Father Abraham &c.* implying that as the Father, so also the children, the whole stocke and generation of the Faithfull, were and are still iustified by one vniiforme meanes. The two instances the Apostle vrges, that of Abraham. v. 21. 22. 23. that of Rahab. v. 25. The conclusion with æqually issues from them both, he interserts in the middest, after the allegation of Abrahams Example. v. 24. I shall goe ouer them as they lie in the Text.

In the example of Abraham, the Apostle v. 21. sets downe this proposition. That Abraham was iustified by a working Faith. For this interrogatiue *Was not our Father Abraham iustified by workes?* must be resolued into an affirmative *Abraham our Father was iustified by workes.* That is a working Faith. Which proposition the Apostle confirmeth by it's parts. 1. Shewing that Abrahams Faith was an operatiue faith declared and approued by his workes. Secondly, prouing that by such a working Faith Abraham was iustified in God's sight. That the faith of Abraham was operatiue, full of life and power to bring forth Obedience vnto God, the Apostle alleageth one instance instead of all the rest to proue it. And that is that singular worke of Obedience vnto God's command. When he offered vp his sonne Isaak vpon the Altar. Many other workes there were performed by Abraham abundantly justifying the trueth of his Faith: But the Apostle chooseth this aboue all other,

as that worke which was of purpose enjoyed him by God for a triall of his faith. Wherein Abraham mightily ouercoming all those strong temptations to disobedience and infidelity, made it appeare, that his faith was not an idle, dead and empty *Speculation*, but an actiuе and working Grace. Wherefore the Apostle adds ver. 22. *Seest thou how faith wrought with his workes, and by workes was faith made perfect?* That is as in other workes of that holy Patriarch, so specially in that sacrificing his sonne, all that can see, may plainly behold, the strength and life of his faith. *Faith wrought with his workes.* That is. His faith directed and supported him in the doing of that worke, as the Apostle Paul expounds it. *Heb. 11. 17 By faith Abraham offered vp Isaack:* that worke had not binne done, if faith had not wrought it. In euery circumstance thereof faith did all in all from the beginning of the worke to the end. This interpretation is most simple and generally receaued.

^a As in other worlēs used by performance whereof the force of faith was in spaciall this Apostle manner assēsting. *Parens* reads the words by a ^a *timeſis*.

viz. *καταστήσας*

παρεύσας.

Chapt. 2. v. 6.

καταστήσας

τού, Chapt. 2.

v. 13. *κατα-*

στήσας. Ch.

4. II.

^b As the An-

gell expounds forward, And by workes was faith made perfect. That is de-

it. *Gen. 22. 12.*

Now I know

that thou fea-

rest God: see-

ing for my

sonne,

Faith wrought with: That is *.In or by his workes, vnto the*

force of his workes, (that is) in works in whiche was wrought

πρηγμα (scilicet) the Iustification. (that is) Faith being with his

workes wrought. What? his Iustification. But this con-

ſtruction ſeemes ſomewhat hard and not neceſſary for this

place. The other ſenſe is much plainer, ſhewing vs by

or with what vertue Abraham's workes were wrought.

viz. By the vertue of his faith, which in moſt powerfull

manner incited and inabled him to obey. The Apostle goes

it 25 yeares before the oblation of his ſonne Isaack, and alſo

by the ſtrength of his Faith had done many excellent workes

and obtained great blessings at the hand of God. So that

the offering vp of Isaack was not the cauſe but a fruite of

the

the perfection of Abrahams Faith, the great difficulty of that worke shewed the singular pefection of that Grace which was able so to encounter and conquer it. The goodnes of the fruit doth not worke, but declare the goodnes that is in the tree; the qualities of the fruits alwaies depending vpon the nature of the Tree: but not on the contrary. Thus then the first part of the Proposition is plainly proved by the Apostle. That Abrahams Faith was a liuely and working Faith declaring and approuing it's owne trueth by the workes of his Obedience.

The next part. Namely. That Abraham was justified in God's sight, by such a working Faith, he proues. 1. By a Testimony of Scripture. 2. By an effect or consequent thereof. Both are expressed in the 23. v. The first in these words. *And the Scripture was fulfilled which sayeth. Abraham believed God, and it was imputed unto him for Righteousnes.* The application of this testimony is very heedfully to be obserued, because it serues excellently for the clearing of the Apostles meaning, when he saith we are justified by workes. *And the Scripture was fulfilled saith S. James.* When? At the time, that Isaack was offered. But was it not fulfilled before that time? Yes. Many yeares, when the promise of the blessed seed was made vnto him, as appeares Gen. 15. 6. Whence this testimony is taken. How was it then fulfilled at the oblation of Isaack? Thus. The Trueth of that which was verified before, was then againe confirmed by a new and euident experiment. Well. Thus much is plaine enough. But heere now the difficulty is, how this Scripture is applyed vnto the Apostles former dispute. In the 21. v. He saith that Abraham was justified by Workes when he offered Isaack. How proues he, that he was so justified? why by this testimony. Because the Scripture was fulfilled at that time, which saith, *Abraham believed God &c.* Marke then the Apostle's Argument. *When Abraham offered Isaack the Scripture was fulfilled which saith Abraham was iustified by faith.* For that's the meaning

meaing of that Scripture. *Ergo, Abraham when he offered Isaack was iustified by workes.* This at first sight seemeth farre fet, and not onely besides, but quite contrary to the Apostles purpose to proue he was then iustified by workes, because the Scripture saith, he was then iustified by *Faith*. But vpon due consideration, inference appeares to be euident, and the agreement easie. The Apostle and the *Scripture* allegaged, haue one and the same meaning: the Scripture saith. He was iustified by *Faith*, meaning, as all confess, a working *Faith* fruitlefull in *Obedience*. *S. James* affirmes the very same, saying, that he was iustified by workes, that is. *Metonymically* by a working *Faith*. And therefore the Apostle rightly alleageth the Scripture for confirmation of his assertion: the Scripture witnesseth. *That by Faith he was iustified*; the Apostle expounding what manner of *Faith* it meanes. Namely a *Faith* with workes or a working *Faith*. So that the *application* of this Testimony vnto that time of offering vp of *Isaack* is most excellent: because then it appeared manifestly what manner of *Faith* it was, wherefore God had accounted him iust in former times. Without this *Metonymie* it appears not that there is any force in the application of this Scripture and the Argument from thence. The Scripture witnesseth that *Abraham* was then iustified by *Faith*. *Ergo* 'tis true, that he was then iustified by *Workes*. What *consequence* is therein this Argument except we expound *S. James* by that *metonymie*, *Workes*, that is a working *Faith*? And so the Argument holdes firme. Take it otherwise, as our aduersaries would haue it, or, to speake trueth, according to the former interpretation of our diuines; it breeds an absurd construction either way. *Abraham* in offering *Isaack* was iustified by workes, that is, *secunda Iustificatione* of good he was made better. How is that proued? By Scripture. Because the *Scripture* saith. That at that time he was iustified by *faith*. That is, *prima Iustificatione* of bad he became good. Is not this most apparent *Non-sence*. Againe according to the inter-

Interpretations of our diuines, *Abraham* at the offering vp of *Isaack* was iustified by workes (that is, say they) declared iust before men. How is that proued? by Scripture. Because the Scripture saith. That at that time, he was iustified by *Faith*. that is, accounted just in God's sight. In which kind of arguing I must confess I apprehend not how there is any tolerable consequence. Wherefore we expound *S. James* metonymically, putting the *effect* for the *cause*; workes, for a working *Faith*, as the necessary connexion of the text enforced vs. Nor is there any harshnes at all, nor violent straining in this figure, when two things of necessary and neere dependance one vpon the other, (*as workes, and a working Faith*) are put one for another. Neither haue our aduersaries more cause to complaine of vs for this figuratiue interpretation of workes, then we haue of them for their figuratiue interpretation of faith. For when we are saied to be iustified by *faith*, they vnderstand it *dispositione & meritorie* not *formaliter*; *Faith* in it selfe is not our *Sanctification*, nor yet the cause of it. But it merits the bestowing of it, and disposeth vs to receave it. Let reason judge now, which is the harsher exposition. Theirs? *faith iustifies* (that is) *Faith is a disposition in vs discerning that God shoulde sanctifie vs by infusion of the habit of Charity*. Or ours? *Workes iustifie*, that is, *the Faith whereby we are acquired in God's sight, is a working Faith*. Thus much of this Testimonic of Scripture prouing that *Abraham* was iustified by a true and working *faith*,

In the next place the Apostle shewes it by a visible effect or *Consequent* that followed vpon his Iustification expressed in the next words: *And he was called the freind of God*. A high prerogatiue, for God the *Creator* to reckon of a poore mortall Man as his familiar freind; but so entire and true was the *faith of Abraham*, so vpright was his heart, that God not onely gratioufly accounted it to him for *Righteousnes*: but also in token of that gratiouſe acceptance entered into a league with *Abraham* taking him for his especiall freind

Gen. 12. 2. 3.

and confederate; A League oflesiuue and defensiue. God would be a Freind to Abraham [Thou shalt be a bleffing] and a freind of Abrahams Freinds. *I will bleffe them that bleffe thee; and an Enemy of Abrahams enemies: I will curse them that curse thee.* Which League of freindship with Abraham before the offering vp of Isaack was therupon by solemne protestation and oath renewed, as we haue it Gen. 22. v. 16. &c.

Thus we haue this first example of Abraham. From thence the Apostle proceeds to a generall conclusion in the next verse (24) *Yee see then how that by workes a man is iustified, and not by Faith only.* That is. Therefore it is evident. That a man is iustified by a working faith: not by a faith without workes. Which Metonymicall interpretation is againe confirmed by the inference of this conclusion vpon the former verse. The Scripture saith, *That Abraham beleemeed God and it was imputed unto him for Righteousnes.* Ergo (saith 3. James) *Yee see how a man is iustified by workes and not by Faith only.* A man might heere say. Nay rather. Wee see the contrary. That a man is iustified by faith onely and not by workes. For in that place of Scripture there is no mention at all made of Workes. Wherefore of necessity we must understand them both in the same sense. And so the conclusion followes directly. That every man is iustified by an actiuue not an idle Faith, because the Scripture witnesseth, that Abraham was iustified by the like Faith. Our Aduersaries collection then from this place. (*That Faith and Workes be compарners in Iustification, we are iustified partly by faith, partly by workes*) is vaine & inconsequent. For when the Apostle saies, *A Man is iustified by workes and not by faith only;* his meaning is not, that workes and faith are two Coordinate causes by their ioynt-force working our Iustification; but the Apostle vtterly excludes Faith onely from Iustification, and attributes it wholly vnto workes. For by *οινη γίνεσθαι* Faith onely, he vnderstands faith alone, that faith which is *οινη γίνεσθαι* v. 17. alone, solitary,

litary, by it selfe, without workes. And such a dead faith whereof these *hypocrites* boasted. S. *James* excludes wholly from justifying of a man. *I say then that he is not justified by faith onely: but that he is justified by workes.* That is a working faith that is fruitfull in Obedience.

The *Apostle* goes forward from the Example of *Abraham* unto that of *Rahab* verse. 25. Likewise was not *Rahab the Harlot* justified by workes? That is in the same manner as *Abraham*: so also *Rahab* was iustified by a working faith. Which appeared to be so by that which shee did when she received the messengers, entertained the two spies which were sent to search the land, lodged them in her house without discouering them. And when by accident they were made knowne, hid them secretly vpon the rooſe, and afterwards sent them out another way, conveied them away priuily, not by the vſuall, but by another way (that is) through the window letting them downe ouer the wall by a *Cord* as the story hath it. *Ios. 2.* In this dangerous enterprize, wherein this weake woman ventured her life in succouring the *Enemies* of her *King* and *Country*: it appeares plainly that she had a strong and liuely *Faith* in the *God of Israel*: and that the confession which she made with her mouth to the spies (*The Lord your God, he is the God in Heaven above and in the Earth beneath.* *Iosb. 2. 11.*) proceeded from a truely beleeving heart, insomuch as her words were made good by works, that followed them. Wherefore the *Apostle* iustly parallels these 2 examples of *Abraham*: offering his sonne; and *Rahab* in the kind vſage of the Spies, because both those facts were singular trialls of a liuely faith which was able in that sorte to overcome what was hardest to be conquered: viz. Naturall affection. In *Abraham* both fatherly affection to the life of a deere and only sonne: and in *Rahab* the Naturall loue to ones Country and a mans owne Life did all stoope and giue way, when once true Faith commands Obedience. Here againe our adversaries trouble them selues, and the Text with needless

speculations telling vs, that now the *Apostle* hath altered his cliffe, and gone from the second Iustification in *Abrahams* example, to the first Iustification in this of *Rahab*. That *Rahab* was conuerted at this time of receauing the spies being made a beleeuuer of an infidell, a good woeman of a bad. That she by this good worke did expiate her former sinnes and merited the grace and fauour of God, notwithstanding that she committed a *venial sinne* in handling of the busynesse, telling a downe-right lie, which though she should not haue done; yet it hindred not the meritoriousnes of the worke, with such other fond imaginations peruerting the simplicity of the Trueth. But first they are not agreed among themselves whether the *Apostle* doe in that sort shift from one *Iustification* to another. Bellarmine affirmes it and many moe. But others deny it, as may be seene in *Lorinus* his exposition of the. 21. v. of this Chapter. And were they agreed vpon it, sure I am they should disagree from the *Apostle*, who makes this second in stancce of the same nature with the former. *Ques. 1.* In like manner saith he, was *Rahab* iustified; viz. as *Abraham* was. Againe when they say *Rahab* became a true beleeuuer at that time of receauing the spies, not before, 'tis more then they can proue. By the circumstancies of the story it appeares plainly, that she beleeuued before they came, by the relation of the great workes which God had done for his people, and the promises that were made vnto them, that they should possesse *Rahabs* countrey. This bred feare in others; but faith in her, by the secret working of the *holy Ghost*: See *Joshua* 2. 9. &c. And certainly; (had she not had *Faith*, before the spies came, who can thinke she would haue given entertainment to such dangerous persons?) But she knew them to be the *Seruants* of the *God of Israel* in whom shee beleeuued; and therefore by this ^a *Faith* she receaued them, peaceably; though *Enemies* of her Countrey. Lastly to that of the *Meritoriousnes* of the worke of *Rahab*, to deserve *Grace* and *Life eternall*; we seicet it, not only as againe but

^a *Heb. 11. 31.*

but an impious conceit, which never entred into the humble hearts of the S^t., of old: but hath bin seen in foote in the last corrupt ages of the world by men drunken with selfe-Loue, and admiration of their owne Righteousnes.

Thus we haue these 2 Examples whereby the Apostle hath proued sufficiently, that the *Faith* which is separated from Obedience, will not justify a Man, & therefore that it is a dead *Faith*, and not a true liuing *Faith* according as it was propo-sed v. 20. Now for a close of this whole dispute he againe repeates that conclusion, adding thereto a new similitude to illustrate it by, in the last verse of the Chapter. *For as the Body without the Spirit is dead, so faith without works is dead;* that is, *As the Body without the Spirit, i.e. the Soule, or the Breath and other Motion (is dead) unable to performe any liuing action whatsoever: So Faith without works is dead;* that is, *utterly vnable to performe these liuing actions, which belong vnto it.* What are those? Two. 1. To report it dead-faithly vpon the promise of life in Christ, which is the proper immediate liuing Action of *Faith*, 2. To justify a Man in the sight of God, which by a speciall priuiledge is the con-sequent of the former. These liuing actions cannot be perfo-med by that *Faith* which is dead, being a substitute of good works. That *Faith* which hath no power to bring forth Obedience, is thereby declared to be a dead *Faith*, deuolde of all power to embrace the promise with confidence and rely-ance, as also to justify. A Man would thinke this were plaine enough, and needed not to be troubled with any further Con-villations. But 'tis strange what a coile our Adversaries make with this similitude, writhing and straining it to such Con-clusions as the Apostle never intended. Hence they gather, 1. That as the Soule giues life to the Body, as the same of the Body: so Workes giue life to *Faith* as the forme of it. 2. That as the Body is the same true Body without the Soule & with it: so *Faith* is one and the same true *Faith* without workes and with them, which are nothing but sophistical specula-tions besides the purpose of the Text. The Apostle intendes no-

thing but to shew the *Necessity* of the *Copulation* of a living *Faith* and *Obedience* together: by the similitude of the like *Necessitie* of the *union* of a living Body, and the Soule. But his purpose is not to shew, that the manner of their *Connexion* is the same, that just in every point as the Soule is to the Body, or the Body to the Soule: so Workes are vnto Faith, and Faith vnto Workes. It sufficeth to his intent, that as in the absence of the Soule, the Body: so in the absence of Obedience, Faith is dead. But thence it followes not, that workes by their presence doe the same thing to *Faith*; as the Soule to the Body by it's presence; or that Faith in the absence of Workes remaines the same; as the Body doth in the absence of the Soule. If we must needs be tied to the strict termes of the Similitude: let vs a little examine the comparison, and we shall see our Aduersaries all flye off first from it. Let the comparison be first thus. Betweene the Body and the Soule, Faith and Workes as the termes be in the Text. *As the Body without the Soule is dead: because the Soule giveth life, i.e. sense, breathing, and all other Motion to the Body.*

So Faith without Workes is dead, because Workes give life unto Faith. But now this Comparison will not abide on all points. For Workes are not unto Faith as the Soule is to the Body; but as Sense and motion is to the Body. Seeing Workes are externall acts, not internall habites: and so are proportionable not to the Soule, but to the living actions thence issuing. Wherefore 'tis as absurd to say, that Workes give life unto Faith, as 'tis ridiculous to affirm, that Sense & Motion give life to the Body, which are not Causes; but Effects & signes of Life. Therefore when Faith without Workes is dead, 'tis not spoken in that sense, because Workes give life to Faith, as the Soule doth to the Body. Let then the Comparison bee thus. Between the Body and the Soule. Faith and Charity.

As the Body without the Soule is dead, because the Soule
is the forme of the Body, and gives life to it.

On the 29th of August Charity is dead, became CHARITY 28-1912

Forme of Faſh, and giues life to it. But neither will the Comparison hold vpon theſe termes. For our Adverſaries here put in *Charity* the habit, for *Workes* the act: which is more then themſelves ought to doe; ſeeing they will tye vs at ſhort Biſts, to the very letter of the Text. For though we can be content to admit that interpretation, would they admit of the *Apoſtles* plaine meaning, & not ſtraine for querker: yet ſeeing they argue ſo preſcilely from the Words of the Comparison, they muſt not now haue libertie from vs to goe from them, but be content to take the Words as they lie in the Text, and make their beſt of them. Yet ſeeing this moſt ſenſelefle to make *Workes* (that is) externall Actions the *Forme* of *Faſh* an internall habit let them take *Charity* iſtead of them, an internal habit like wife. Will it be any better now? be like ſo. The tis thuss. As the *Soule* is the *Forme* of the *Body*: ſo *Charity* is the *forme* of *Faſh*, and as the *Soule* giues life and action to the *Body*; ſo *Charity* vnto *Faſh*. Will they ſtand to this? No! Here againe they fly off in both Compariſons. *Charity* is one habit, *Faſh* another distinct betweene themſelves, and therefore they deny, as there's good reaſon, that *Charity* is either the *Essentiall formes* of *Faſh*; as the *Soule* of the living *Body*; or the *accidentall Forme*, as whitenes of *Paper*. They ſay tis onely an *externall Forme*. But this now is not to keepe cloſe to the *Apoſtles* comparison, but to runne from it at their pleasure, when they fall vpon an absurdity in preſſing of it ſo ſtricly. The *Soule* is no *externall*, but an *internall* *essentiall Forme*, & therefore *Charity* muſt be ſo, if all runnd round. Againe doth *Charity* giue life or living actions vnto *Faſh* as the *Soule* doth vnto the *Body*? Neither dare they hold cloſe to this Comparison. For the proper worke or action of *Faſh* is to affiſt vnto the Trueth of diuine reuelations, because of Gods authoritie, as themſelves teach. Whence now comes this affiſt? From the *Habit* of *Faſh*, or of *Charity*? They grant that it comes immeadiately from the *Habit* of *Faſh*, which produceth this affiſt, even when it ſeuered from *Charity*. Then this plaint haſt

it is not *Charitie* that giues life to *Faith*, which can performe the proper action that belongs to it, without it's helpe. How then doth *Charity* giue life vnto *Faith*? For this, they haue a fillie conceit. *Charity gives Life*, that is *Merit* vnto *Faith*. The beleefe, or assent vnto diuine Trueth is *meritorious* if it be with *Charity*. If without, then 'tis not *meritorious*. This is a fine toy, wherein againe they runne quite from the *Comparision* of the *Apostle*. For the *Soul* giues living Actions to the *Body*, not only the *Qualifications* of the Actions: and so *Charitie* is not like the *Soul*, because it giues onely the *qualification* of *Merit* vnto the Action of *Faith*, & not the action it selfe. Beside. A most vaine interpretation it is, without any ground from *Scripture*, to say a living *Faith*, (that is) a *meritorious Faith*: when eu'en in common sense, the life of any habit consisteth onelie in a power to produce those actions, that naturallie and immediatlie depend vpon that *Habit*. And what Reason is there in the *World* why the *Habit* of *Charity* should make the actions of *Faith* *meritorious*, or, why *Charity* should make *Faith* *meritorious*, rather then *Faith* make *Charity* *meritorious*, seing in this life there is no such *præminency* of *Charity* aboue *Faith*? Wherefore we despise these *speculative Sophismes*, which with much faire glozing, our Aduersaries draw from the Text: but yet when all comes to the *Triall*, themselues will not stand to the strict application of the *similitude*, because it breeds absurdities, which eu'en themselues abhorre. Now if they take liberty to *qualifie* and *interpret*, they must giue vs leaue to doe so too, or if they will not we shall take it. To shut vp all. Their other Collection is as weake as the former: namely. *A dead body is a true body.* ergo *a dead Faith is true Faith*. This Argument forceth the *Similitude*, and so is of a *Force*. In materiall things which haue a diuerte being from different *Causes*, it may hold. But 'tis not so in *Virtues* and *Graces*. *Trueth* and *Life* are both *essentiall* to such *qualities*. *True Charity* is a living *Charity* (i.e.) active, as the *Apostle* himselfe proues. v. 154. *True Virtue* is

Valour. And so of every vertuous quality, if it be true, 'tis living and stirring in Action: if it be otherwise, 'tis counterfeit, some other thing that hath onely a shadow of it. All these Trickes are putt vpon the Apostle to pervert his plaine meaning: Viz: That as it is necessary to the being of a living body that it be coupled with the soule, so 'tis necessary to the being of a living true Christian Faith, that it bring forth *Worke of Obedience*, or else of two sin to nothing to nothing.

SECT. 7. C H A P. I.

*None can be justified by their owne satisfaction for the
wilful transgression of the Law. A briefe summe of
the Popish doctrine, concerning humaine
satisfactions for sinne.*

Hus we haue the resolution of the dispute of S. James, together with such Carils, as our Adversaries make vpon the severall passages thereof.

By the whole order whereof it appeares suffi-
ciently that Saint James disputing against *Faith*,
meanes thereby that false and bastard *Faith* which hypocrites
pleased them selues withall instead of a true *Faith*: and that
disputing for *Worke*, he meanes nothing but a working
Faith. And it appeares also that the drift of the Apostle is not
in this place to dispute directly of Man's *Justification*: but
only to bring that in, as an argument to prove his principall
Conclusion. *That Faith without workes is dead*, because it will
not justify: Insomuch it's evident, that neither these Apostles
do disagree between them selues, nor yee either of them doe
agree with our Adversaries in teaching *Justification* by the
the *Worke* of the Morall Law. *Of the impossibility of
Man's Justification by which meanes*, *Hitherto*.

The next Proposition is, that [*None can be justified by a Conclusion
that aims at satisfaction for the transgression of the Law.*] For proued
this is the only way it falleth an Offender to obtaine *Justifica-
tion* and *Absolution*: vize to alleage that he hath satisfied for
his offence committed by doing or suffering so much as the

party offended could in justice exact of him. Which satisfaction being made, he is no longer debtor vnto him, but deserves his *absolution* and his *favour*, as if he had not offended at all. Now then the *Question* is. Whether a *Sinner* may, by any thing done, or endur'd by himselfe, satisfie the *Justice* of *God*, & so obtaine *absolution* at the *Barre* of *God's Judgment*. We defend the *Negative*. That it is impossible for a *Sinner*, by any Action or Passion of his own to doe so much as shall be equivalent vnto the wrong which he hath done vnto the glorious *Justice* of *God*: that therewith he may rest satisfied and exact no further pænalty. Which point is so evident vnto the Conscience of euery one that knowes himselfe to be, either a *Creature*, or a *Man*, or a *Sinner*: that it needes not any confirmation. If we be considered as *Creatures*, there's nothing that a finite strength in a finite time can performe, which can hold proportion with the offence of an infinite goodnes and *Justice*, and the eternal punishment thereby deserved. Consider vs as *Men*, so we are bound to fulfill the *Law* of *God* in all perfection, nor is there any thing so true, so honest, so just, so pure, so worthy loue and good reports: but the *Law* one way or other obliges vs vnto the thought and practise of it. So that besides our due debt of *Obedience*, we haue nothing to spare ouer and aboue, whereby to satisfie *God* for those *Trespasses* that we haue committed vpon his honour and *Justice*. Lastly consider vs as *Sinners*, so we are tyed in a double *Obligation*, 1. of punishment to be suffered for *Sinne* committed. 2. Another of *Obedience* to be perpetually performed. Both these debts of punishment and *Obedience*, are equally exacted of sinfull *Men*, and *ergo* 'tis as absurd in *Divinity* to say, the *Obedience* of the *Law* or good *workes*, will satisfie for the *Transgression* of the *Law*: as 'tis in *ciuill dealing* to account the payment of one *Band* the discharge also of another. Wherefore euery one that is not blinde and proud in heart will here be soone perswaded to relinquish all claime of *Heauen* by his own satisfaction, running vnto him onely, who alone without the helpe of *Man*

Phil.4.8.

Deut.5.6.

or Angell hath troden the Winepresse of the fiercenesse of God's wrath, bearing our Sinnen in his Body on the Tree, suffering the utmost whatsoeuer was due to the punishment of them. Our Adversaries in this busines are at a stand, mistrusting their owne, yet not daring wholly to trust to Christ's satisfactions. They will give him leaue to haue his part: but, by his leaue, they will haue one share too in satisfying for Sinnen. For they are a generation of Men that are resolued to be as little beholding to God, as may be, for grace, or for glory. And if there be any article of Religion wherein Scripture and Reason would give the honour of all vnto God, they looke at it with an Euill Eye, and cast about which way to thrust in themselves for copartners. 'Tis strange to see to what passe Pride and Couetousnesse haue brought the doctrine of Satisfaction, as it is now taught and practised in the Romish Church. With your patience I shall take a short survey of it, that you may see whether of vs twaine rest our Consciences vpon the surer and more stedfast anchor: we that trust onely to Christ's satisfactions; or they that joine their owne together with his.

The summe of their doctrine, as it is deliuered vnto vs by the Councell of Trent. Sess. 6. cap. 14. 16. & Sess. 14. cap. 8. 9. with the Romish Catechisme. part. 2. cap. 5. quæst. 52. & seq. and explained at large by Bellarmine in his two booke De Purgatorio in his 4th Booke De Pœnitentia, and his Booke De Indulgencij: is this. Sinnen are of two sorts.

1. Sinne committed before Baptisme: as Originall Sinne in all that are baptized Infants: and actuall sinnes in those that are baptized at yeares of discretion.
2. Sinne committed after Baptisme, when after the Grace of the holy Ghost received in Baptisme; men fall into Sin, polluting the Temple of God, and grieuing his Spirit.

Touching the former sort of Sinnen, they are agreed: hat Men are freed from them both, the fault and punishment, by the Merits and satisfaction of Christ only without any satisfaction on our part. But now for Sinnen after Baptisme, in

obtaining of Remission of them, Christ and we part stakes. Which copartnership is declared vnto vs in this manner. In these Sinnes (we must know) there are three things considerable.

1. The fault in the offence of God's Maiesty, and violation of our friendship with him. Herethey grant also, That Man can not satisfie for the fault, doing any thing that may appease God's displeasure; and procure his loue. Christ onely hath done this for vs, for whose onely satisfaction, God of his mercy freely returnes into fauour and friendship with vs. But this must be vnderstood in a *catholique* sense, viz: for fault of Mortall Sinnes; as for *Variaill Sinnes* God is but sligntly angry with them, and so we may satisfie him for the fault thereot, both in this life, and in *Purgatory*.

2. The staine or corruption of Sinne, called the *Reliques* of Sinne abiding in the Soule. For the purging out of which, there is great force in such satisfactions, as are made by Prayers, Fastings, Almesdeedes, and other laborious workes, although the *Heretiques* say otherwise. That the abolishing of inherent corruption is by the gift of grace freely bestowed on vs by degrees, in the vse of all godly meanes.

3. The punishment of Sinne, which after the fault is pardoned, remaines yet to be suffered. For although it be true that God in some causes doth pardon both fault and punishment wholly, as in cause of *Martyrdome*, which sweepes all cleane, and makes all reckonings even; and although God might, if it had so pleased him, alwaies for Christ's sake haue pardoned the whole debt: yet *Holy Mother Church* hath determined, that he doth not so use to doe. But after that in mercy he hath forgiuen the faulfe; yet there's an after reckoning, and we must come to *Coram* for the punishment, by which his *Justice* is to receave satisfaccion. But (ye must know) the punishment of Sinne is two fold.

4. Eternall, in the destruction of Soule and body in Hell-fire to endure for ever.

Heere

Heere now Christ's satisfaction comes in againe. By whose merits alone they grant, we are deliuered from the eternity of the punishment of Sinne. Which must be noted, that Christ's satisfaction hath not eased vs of the substance of the punishment it selfe: but only in the continuance of it.

2. Temporall; to endure onely for a time, whereof there are also two degrees.

1. One in this life, as namely all calamities and afflictions vpon the Body, Soule, Name, Goods, &c. together with death the last and greatest of euills. All which are inflicted vpon man, as punishments of Sinne. Of these some come vpon vs inuitably, as death vpon all men, or as death in the wildernes on the Children of Israel; with the like punishments, certainly and irreuocably denounced. Now here's no remedy but patience, and that's an excellent remedy too. For (as the ghostly Fathers of Trent informe vs) If they be borne willingly, with patience, they be satisfactions for Sinnes: but if unwillingly they be God's just revenge vpon vs. Other some come, Euitably. And heere such a course may be taken, that we need not suffer the punishment it selfe: but we may buy it out and make satisfaction for it vnto God by other meanes. Which meanes are principally four.

1. By the vehemency of Contrition, or inward sorrow. Which may be so intensive as to satisfie for all punishments, both in this life and also in Purgatory.

2. By other outward laborious workes. Whereby we may buy out the obligation to temporall punishments. Such Workes are these.

1. Praier with Confession, Thanksgiving, &c. For, if we beleue the Catholique Doctors 'tis a very good satisfaction to a Creditour, if the debtor pray vnto him for the forgiuenes of his dept. According to that text. Psal. 50. 15. Call vpon me in the day of trouble and I will deliuer thee. Ergo, Praier is a satisfaction for the punishment of sinne.

more

2. Fasting, under which is comprehended the sprinkling of Ashes, weareing of haire cloth, whippings, goeing bare-foore and such other penall workes. These also satisfie for sinnes as 'tis written 2. Sam. 12. *Danid fasted, lay upon the ground and wept all night.* Therefore he satisfie for his Sinnes of Murther and Adultery. And againe. Paul saith 1. Cor. 9. 27. *I beat downe my body.* That is, I whippe and cudgell my selfe to satisfie for my sinnes. And againe. Luk. 18. 13. *The Publican smote upon his breast.* Ergo. Corporall chastisement is a good satisfactions for sinnes.

3. Almesdeedes : comprehending all kind whatsoeuer workes of mercy. These also buy out the punishments of sinne according to the text Dan. 4. 24. *Breake off thy sin by Righteousnes: and thine iniquity by mercy towards the poore.* that is. By almesdeedes satisfie for the temporall punishments of thy sinnes. And againe. Luk. 11. 41. *Give almes of that which you haue and behold all things shall be cleane unto you.* That is to say (in the language of Babell.) The temporall punishment of sin shall be taken away. Now all such workes as these are either.

1. *Voluntarily undertaken of our owne accord, as voluntary Pilgrimage, Scourgings, Fastes, Sackloth, Weepings, and Praiers of such a number and measure, with the like rough punishments, which we take upon our selues to pacifie God.* All which being done with an intent to satisfie for the punishment of our Sinnes; must needs be accepted of God almighty for good payement: because in so doeing, we doe more then he hath required of our hands. Now 'tis very pleasing to God to doe what he bids vs not: or what he bids vs, to doe to another end of our devising. He therefore that voluntarily vndertakes such needlesse paines, gives God high satisfaction. According to the Text. 1. Cor. 11. 31. *If wee wold judge our selues, we shold not be iudged.*

2 *Inioyned by the Priest.* Who by vertue of the Keys committed unto him might judicially absolue the pænitent from

from the whole debt, were it not thought fit upon speciall considerations to keepe backe a part. Wherefore when he hath absolued him from the fault and eternall punishment, he binds him vnto satisfaction for the temporall punishment, and therefore he enjoynes him what he shall doe to buy it out. Let him goe vilit the shrine of such and such a Saint, say so many *Anes & Paternosters* before such an Image, whip himselfe so many times, fast so many daies, giue so much almes with such like pænalties. And when he in humble obedience hath done these things commanded by the *Priest*: then 'tis certaine his sinnes be satisfied for. For 'tis to be noted that in enioyning this *Canonicall satisfaction*, as 'tis called, the *Priest* and *God almighty* be just of the same mind. Looke how much the *Priest* enioynes for satisfaction, God must be content to take the same, or else the *penitents* conscience will not be quiet, because, it may be, God expected more to be done for satisfaction: then the party hath done by the *Priests* iniunction. But it is to be supposed, that as the *Pope*, so euery *Priest* in his *Chaire of confession* hath an infallible spirit, whereby he is able exactly to calculate the just proportion betweene the sinne and the punishment, and the price of the punishment, that so he may enjoyne just so much penance, as will buy it out; neither more lest the *penitent* be wronged: nor lesse, lest God be not satisfied. All which is trimly founded vpon that text which saith. *Whatsoever yee binde on Earth shall be bound in Heaven, and whatsoever yee loose on Earth shall be loosed in Heaven.* Mat: 16. 19. & 18. 18. That is. *Priests may forgive the fault and retaine the punishment, and what satisfaction they enioyne on Earth to expiate the punishment, that will God accept in Heaven:* Or else they be deceaued. This is the second meanes to satisfie for temporall punishments.

The 3. Meanes is by *Pardons and Indulgences*. Wherin the superabundant merits of *Christ* and the *Saints* are out of the treasury of the *Church* granted by speciall grace of the *Bp. of Rome* vnto such as are liable to suffer

suffer the temporall punishment of their Sinnes. So that they hauing got by his grant a sufficient portion of iatisfactory workes, out of the common stocke, they are freed thereby from satisfying Gods Iustice, by their owne workes. Which is a rare priviledge no doubt.

4. The fourth meanes is by another living mans satisfaction for them. For not onely the superabundant works of Christ and Saints departed: but the good workes of iust men aliue will satisfie for another, being done with that intent. So great is God's clemency towards good Catholiques, that, though one man connot confess, nor be contrite for another; yet satisfie he may the Iustice of God for his sinnes. Both these meanes are grounded vpon pregnant places of Scripture. Gal. 6. 2. Beare yee one anothers burthen, that is, satisfie one for another. Againe 2 Cor. 12. 15. I will most gladly bestow and be bestowed for your sakes: that is, to satisfie for your sinnes. Againe 2 Tim. 2. 10. I suffer all things for the Elects sake: that is, that my sufferings may be their satisfactions. So Col. 1. 24. I reioyce in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church. That is. My sufferings with Christ's sufferings make vp a Treasurie for the Church; that such as want of their owne, may make use of his satisfaction and mine. Againe Rom. 12. 15. We being many are one anothers Members. Ergo, We may impart iatisfactory workes one to another, as one member doth heate to another. To conclude. 'Tis in our Creede, I beleue a communion of Saints. Ergo, There is a communion of satisfactions. And so the point is verayly proued. Whereby it appeares that the Children of the Romish Church are reasonable well prouided of Meanes to recompence God's Iustice, and redeme the Temporall punishment of their sinnes in this life.

The other degree of the temporall punishment is in the Life to come, namely, in Purgatory, wherinno all they drop who die in Veniall Sinnes, the fault whereof was not forgiuen in this Life; or in Mortall Sinnes, the fault whereof was forgiuen

uen in this Life; but full satisfaction was not made for the punishment before death. Such must fry awhile in *Purgatory* longer or shorter time according as their Sinnes are more or lesse hayndous; or as Mens hearts on Earth be more or lesse pitifull towards them. But however there they must be till the Temporall Punishment of their Sinnes be fully suffered: or bought out by something else that may satisfie God's Justice.

This Punishment of Sinne inflicted in *Purgatory*, is twofold. 1. vñ obtaind somwhat somwhat vñ obtaind somwhat somwhat. *Paena Damnæ of Loss* (vñz.) of the beautifull vision of God, and joyes of Heaven. 2. vñ obtaind somwhat somwhat. *Paena sensu. of sense or smart.* vñz. The bitter paines of God's wrath sensibly tormenting the Powers of the Soule, inflicted upon them either immediatly by God himselfe, or by the mystery of the diuels in his Instruments.

For 'tis a doubt not yet resolued among the *Patrons* of *Purgatory*, whether the Diuels haue not to doe there also as well as in hell. But whether their Tormentours be Diuels or not, this is agreed vpon, that the Torment and Punishment which the Soules do suffer in *Purgatory*, is for the Substance of it the very same with the Torments of Hell, differing onely from it in continuance. Those of *Purgatory* be temporall, these of Hell eternall. Well now, such as haue not bestirred themselves then, well in this Life to make all cuen by full satisfaction, such must be arrested in the mid way to Heaven, and cast into this Prison. Out of which two Meanes there be to be delivered. 1. By suffering all this temporall punishment for so many yeares and dages as it is to continue. How many that is, you must inquire of *S. Michael*, the *Church* knowes not that. But yet we shoo is, that many Soules shall continue in *Purgatory* till the day of Judgment, so there shall be the same period of the World, and of their Torments. These haue a hard time of it; 'tis easier haply with others. But be it as 'twill be, such as these pay the moste farthing, where they endure

in the flames of Purgatory, so long till the time of their whole punishment be runne out. Then God is satisfied, and they deliuered.

2. By buying out this punishment by some other satisfactory price. For although God could so haue ordered it, that euery Soule being once in Purgatory, should suffer all the Temporall punishments due: yet he is content to bee intreated to commute paenance, and take some other valueable consideration by way of satisfaction for this punishment. But this satisfactory payment cannot be made by the Soules themselves: it must be made by some on Earth for them. which is done.

1. Either by laborious workes of any one iust and godly Catholique, whether he be a friend of the deceased, or other touched with a charitable pitty toward a poore soule. Who by store of devout prayers, Almes, Masses, Pilgrimages, founding of Couerts and Hospitals, &c, may procure a gable-delivery for that soule for which he intends those good workes.

2. Or by the Pope who is purse-bearer to the Church, and hath the Treasurie thereof vnder Lock and Key. He now, though he cannot directly absoluue the Soules in Purgatory from their punishment, as he can Men hing on the Earth, yet he may helpe them another way by bestowing on them so much of the superfluous sufferings of Christ and of the Saints, that thereby God's Justice may be satisfied, for the whole punishment, which otherwise they should haue endur'd. Yea such is the power of his Apostolical Charity, he might so bounifully powre out the Treasurie of the Church vpon these Prisoners in Purgatory, that they should all haue enough to weight down the scales, & deserve a passe-port for Heaven. Such efficacie there is in that spirituall Pickellocke which the Pope hath in keeping. All

which is very properly proved by the former places of Scripture, and others also, were it needfull now to alleage them. But thus we see the Catholiques are every way furnished for satisfactions, that what Christ hath not done for them, they can doe for themselves, either to suffer and overcome the Temporall punishments of their Sinnen, or else, which is the easier course, to buy out that punishment at a valuable price of other satisfactionary workes, wherewith Gods Iustice shalbe abundantly contented. Now whereas those whom they terme *Heretiques*, cry out aloud that such satisfactions to God's Iustice be indeed no Satisfactions at all, because they are no wayes equall unto the offenses committed: and so no full recompence of wrong offered vnto God: for the assuaging of this doubt, they giue vs this distinction very necessary to be obserued. Satisfaction is double.

I. *Iustitia ex rigore Iustitia, ad absolutam & perfectam equalitatem.* That is, There is a Satisfaction of Justice consisting in a perfect equality between the offence and wrong, and the recompence made, when so much is done, or suffered, as the offended party can in justice exact. Now they grant that Man cannot satisfie God in this sort in rigour of Justice. Only Christ hath satisfieed so; for vnto such a satisfaction it is required that it be done.

1. *Ex proprijs.* By that which is our owne.

2. *Ex indebitis.* By that which is not debt of it selfe.

3. *Ad equalitatem.* By that which is of equall worth and value. Now none of these wayes can our satisfaction passe in strict Justice. Because whatsoever we haue, 'tis God's free gift: whatsoever we can doe, 'tis our due Obedience, & when we haue done all, yet we cannot by any finite act doe such honour to God, as shalbe equall to that injury we haue offered to his infinite Majestie. Even the right of Nature teacheth as Bellarmine grants, That Man cannot parcer reddere Dco, giue him quid pro quo.

2. *Acceptationis factus ex Gratia donante ad imperfectam.*

~~Æqualitatem Proportionis & ex Condigno. i.e.~~ There is a satisfaction of fauourable acceptance, wherein there is a kinde of imperfect Proportion betweene the offence and the recompence, when so much is done or suffered, as God is content in gentlenes to take for good satisfaction. Thus then a man may satisfie God's Justice, because God gives him grace to doe so much as he will accept for satisfactiō. Which Grace is threefold.

1. The Grace of Iustification, whereby the Holy Ghost dwells in us and we are made Members of Christ, and Christ is become our Head. By meanes of which union with Christ, and inhabitation of the Spirit, it comes to passe that our workes haue a singular vertue. For Christ communicates unto us his satisfaction and by merites of them, makes our Workes meritorious and satisfactorie unto God.

So that whereas all things whatsoever we could haue done, where of no worth at all in the sight of God: now Christ hath deserued such a Grace for vs that the spotted ragges of our righteousness and good workes being imita~~Christi~~ Christ sanguine (i.e.) died in the bloud of Christ receaue such a colour, that they will passe for reasonable good cloth. In a word, our money is now good siluer which before was but brasse. Againe, because the holy Ghost dwells in the just, Ergo (as Bellar: profoundly argues) their workes proceeding from the Holy Ghost haue [quandam infinitatem] a kind of infinitenes in them, and thereby, quendam equalitatem, a kind of equality with the injury which by finning me offered unto God. Euen as a man may say, that a fly or a spyder is a kind of infinite creature because 'tis of Gods making: and God you know is infinite. This is the first Grace of Iustification. The 2 ye may call it as before the 2d of world.

2. The Grace of Evangelicall Consolacio. For although God might of right challenge all our workes as due unto him: yet so it is that he commands not all, but onely persuades and exhortes unto some. By which bounty of God,

it comes to passe that we haue certainte workes Propria & indebita, of our owne which we owe him not; and by these we onely make satisfaction. Yea such is the bounty of God that he suffers vs to merit by those things whiche be of his free gift, and is willingly content that what we receane at his hand, we give it him backe againe for a satisfactorie payment to his Iustice. Which is very strange I tell you.

3. Lastly one Grace more God gines vs. Namely. When hee pardons the fault he remoues the eternit of the Punishment, and makes it Temporall that so it may be more easily satisfied for. All which particulars and Pris-
ledges are sure and certaine, because the Catholique Doctors haue firmlye proued them out of their owne heads with-
out the helpe of the Scripture. So then they are agreed. That our workes are not satisfactorie in Rigour of Iustice: but on-
ly in favourable acceptance, by grace giuen to doe them, and Gods clemency in accepting them being done.

C H A P. II.
All sinne is remitted unto vs wholly in the fault
and punishment. For the onely sa-
tisfaction of Iesu Christ.

Thus I haue somewhat largely set forth unto you the popish Doctrine of humane satisfaction for sinne: wherein it is plaine to all that can see any thing, that their aime hath bin to lay a plot to delude mens Saules and to kee their Purses. It would require a large discourse to prosecute their Argumenes, whereby they seeke to couer their Fraud. But they are not of that moment as to spend time about them, being too hasten to other matters. The summe of them all comes vnto this. 1. That those afflictions and Temporall chastisements which God hath laied vpon his Children (for the Triall of their Faith and patience, for their humiliation for sinnes past by hearty Repentance, for

their admonition for the time to come, for the example of others. &c.) they must needs be, in these Mens Imaginations, true satisfactions to Gods Justice to expiate their sinnes past. 2. That such good workes as the godly haue performed for declaration of their piety; testification of their thankfulness vnto God; for to expresse the sorrow of Heart; for to bring themselues to a greater measure of true humiliatiōn by much Praier, fasting, &c. for to obtaine vittorie o-
uer some Corruption, and temptation; for to get some graco which they wanted; for to prevent or fit themselves for some Indgement feared; &c. All this now must be con-
ceaved presently to be meritorious and satisfactorie to Gods Justice for Sinne.

3. That such Pennance, as in the Primitive Church was enjoyned vnto those that after their Conversion and Baptisme, relapsed againe to Heathenisme; or otherwise for such as for scandalous offences were excommunicated: I say that such Pennance enjoyned to these for testification of their hearty sorrow for their offence, and for satisfaction to the Congregation, before they might be againe admitted into it: must now be turned into a direct and proper satisfaction for the sinne it selfe.

4. That such indulgence or fauour as was then sometimes vſed toward such relapsed and excommunicate persons (in remitting vnto them some part of their enjoyned Pennance vpon evident tokens of their vnfained repentance) this is now by these men turned quite to another vſe. Namely, to the freeing of men from further satisfaction to Gods Justice by applying vnto them certaine phantasticall supererogations treasured vp in the Popes Cabinet. These are the maine Issues and Errors of their disputes, wherein I will proceed no farther: but onely lay downe one generall Conclusion opposite vnto their Doctrine, and so end this point with a few Reasons, for the confirmation of the Trueth and confutation of this Error. The Position is this.

All Sinne what soever; Original or Actual is remitted vnto

to us wholy in the Fault and Punishment, as well Temporall as Eternall for the only satisfaction of Iesus Christ: and not any satisfaction made by us unto the Justice of God.

For confirmation of this sacred Trueth delivered vnto vs in the word and generally embraced by the Reformed Churches (yea by our Aduersaries themselves when the Agonies of Consciences; the apprehension of Death and of Gods Judgment doe cleare vp their eyes, a little to behold the vanity of their poore satisfactions.) obserue we these Reasons.

First the innumerable Testimonies of Scripture ascribing the Remission of Sinne, only to the mercy of God in Christ crucified. That Christ hath borne ^a our Sinnes; His bloud ^a hath purged ^b vs of all Sinne; His death ^c redeemed vs from all iniugy; His ^d stripes healed vs; That he hath ^e paied the ^f iniugyon or price of our Ransome; That God for his sake hath for given vs our trespasses; Blessed are our sinnes; Cast them ^g behind his backe; For gotten ^h them; with those of the like sayings, ascribing the doeing away of all Sinnes to the Grace of God through the Satisfaction of Christ without liming it to any Sinne, or mentioning any satisfaction workers of ours. Now what say our Aduersaries to this? By a shift they turne of all Scriptures tending to this purpose. Thus Christ hath satisfied for the fault of our Sinnes; and so recompensed vs unto God, and for the eternall punishment: but he satisfied not for temporall punishment. We must endure tormentes though but for a whiles. This is a meene Cavill without any apparent ground from such Texts of Scripture; or necessary deduction from other. We deny it therefore as they affirme it. And that it may appeare to be both a forged devise. Let vs inuerce the distinction and we shall hold it with as good probability the other way. Christ satisfied for the fault, now for the punishment (say they.) We will goe contrary and say, Christ satisfied for the punishment: but not for the fault. We by our owne satisfaction must procure Gods fauour. Now let them object what they can against this? if we list so cavill as they doe: it may be shifted off with

^a 1 Pet. 2. 24.

^b Heb. 1. 3.

^c Tit. 2. 14.

^d Isa: 53: 5.

^e 1 Pet. 2. 24.

^f 1 Tim. 2. 6.

^g Coll. 2. 13.

^h Ibid v. 14.

ⁱ Isa 38.17.

^j Jer. 31. 34.

¶ Coll. I. 20.

with as faire probabilitie; as they doe our Arguments on the other part. Let them name all the places that say, *Christ hath reconciled vs to God his Father.* This is easily put off. *Christ hath reconciled vs.* that is, *Christ deserved such Grace for vs: that we by our workes may reconcile our-selves.* Just as they say. *Christ hath satisfied.* that is, *procured Grace for vs: that we by our wo: kes might satisfie.* Let them object, *Our workes can be of no worth to appease Gods anger.* We will say. True. Of themselues they are not; but *Christ hath merited that they should be of sufficient worth.* Just as themselues say unto vs objecting, that *our workes be not of value to satisfie Gods Justice.* True, say they. Of themselues they be not; but *Christ hath deserved for them to make them satisfactorious.* Thus if every idle distinction not fortified by necessary deduction from Scripture might passe for a good answere, the certainty of diuine Doctrine were soone shaken to pieces: and no Positi-
on so absurd, but would be defended with much facility.

2. That Assertion of theirs. Namely. *That the fault is forgiuen and the punishment required, is most false and ab-
surd; even in common sense.* To pardon a fault and be friends and yet require full satisfaction; to forgive the debt, yet to exact the payment, be not these trimme kindnesse? *a Bellarmine tels vs, there be some offences of so grievous
Nature; that satisfaction cannot be made, but in a long time.* Now in this case the partie wronged may pardon the other, and be reconciled to him: yet the offender remaine still bound to make entire satisfaction for the wrong. But now the *Le-
suits* doth not name any such case: neither indeed can doe. For suppose a subject hath offended his *Prince* and the fault deserved 7. yeares close imprisonment for satisfaction. If the *Prince* should say unto him *I pardon your offence, you haue my loue;* but yet you shall lie by it to the last daie: were it not a mockerie, would any man thank him for such a kindnes? It is to be thought the *Jesuites*, the incendiaries of Christen-
dom would not thanke Christian Princes for such a courte-
sie,

¶ Bell. de poen.
lib. 4. cap. I.

sie, if they should pardon them their fault, and hang them vp. The like absurditie there is in this, when they say; That after the fault pardoned; yet in this Life and in *Purgatory*, the temporall punishment must be suffered. For wherefore must it be suffered? *For satisfaction* say they, To what? To God's Justice. For what now? Is it for the fault and offence committed? No, That's pardoned. For what then? For just nothing.

Againe, this Assertion is contrary to good reason. For God's *Friendship*, and his *Justice* may not be diuided in this sort, as if he were reconciled and well pleased with that Creature, which hath violated his *Justice*, and not made satisfaction for it. God's *friendship* with Man followes *satisfaction* to his *Justice*: euen as his *Enmity* with Man is a consequent of the breach of his *Justice*. His righteous will is transgressed, therefore he is offended. His righteous will must be satisfied before he be pleased. So that it is a vaine *speculation* to thinke. *Christ hath appeased God's anger*, but not satisfied his *Justice*, forasmuch as his favour is purchased onely by *satisfaction* to his *Justice* offended.

3. This doctrine of *humane satisfactions*, obscures the dignity, and overthrowes the Force of Christ's *satisfactions*. If we haue a share, he hath not all the glory. Nay, he hath scarce any at all. For aske wee. For what hath Christ satisfied? They say, to procure God's *Loue* to vs. But that can not be, vntille he hath satisfied his *Justice*. Hath he done this, or no? Yes, he hath satisfied for the *Eternity* of the punishment. Yea. But how know they that? What if we vpon their grounds say, That he hath not satisfied for the *Eternity* of it: but only merited, that our sufferings and *satisfactions* should be æquivalent to the æternity of the *Punishment*? Especially considering that our *Workes* according to *Bellarmino*, *hane a certaine kinde of infinite value* in them. Againe, *Eternity* is but an *Accident* of punishment of *Sinne*: the *Essentials* of it are the *Losse of Ioy*, and the *sense of Paine*: if therefore Christ haue satisfied only for that, he hath done but

the least part. Neuerthelesse our Adversaries will needes perswade vs, that humane satisfactions doe not so muche eclipse as illustrate the glory of Christ's satisfactions: in as muche as thereby he hath not only satisfied himselfe: but made vs able also to satisfie. A great matter doubtlesse. But where faith the Scripture any such matter, that Christ hath merited that we might merit and satisfie. And moreouer by this Tricke, whilst Christ makes vs able to merit and satisfie: his owne satisfaction is plainly excluded. For come to the point, and aske. Who is it satisfies God's Justice for Sin? Christ,

^a Bel. Lib 1. de Purga: cap. 14. S. quarta Ratio.

Heere ^b Bellarmine stumbles like a blind horse, and of three answeres takes the very worst. Some say 'tis Christ, and he only satisfies Properly: but we Improperly. Our works being only a Condition without which Christ's satisfaction is not applied vnto vs. But such smell of the fagot. For 'tis a perilous Heresie to say, Christ onely satisfies for Sinnen. Well others say, That both Christ and we our selues doe satisfie, & also there's two satisfactions for the same offence. But this mettall clinketh not well neither. Wherefore others are of opinion, and Bellarmine likes it. That Wee only satisfie, not Christ. *Tertius tamen modus probabilior videtur* [*Quod una tantum sit actualis satisfactio, & ea sit nostra.*] Yea this is as it should be, thrust out Christ, and let vs only satisfie while he stands by and holds the Candle. Yet the Jesuite will not doe *Iesus* so much wrong, for marke, to mend the matter hee adds. *Neq; tamen excludit Christum, vel satisfactio eius.* Nam per eius satisfactiōēē habemus gratiam, unde satis- facimus. *Et hoc modo nobis dictum applicari Christi satisfa- ctio; non quod immediate ipsa eius satisfactio tollat paucam tem- paralem nobis debitam; sed quod mediae cam collat, quatenus- gratiam ab ea habemus, sine qua nihil valeret nostra satisfa- ctio.* [] Which wordes they may understand that I can; for I cannot. The Jesuite walkes in the darke: seeking to hide thi, shamefull Injury to the Merits of Christ, but it will not be. 'Tis too apparant that Christ is to them of no account. Only for a fashion they makē of his Name, when they haue

haue reckoned vp a bedrol of their own Merits, & Srs Merits, and such other trash, then to conclude all with a [*Per Iesum Christum Dominum nostrum.*] That's the burden of the Song, and the oyle that seasons all the *Salet:* as ² *Marnix* merily.

4. That distinction of *Satisfaction* in *Strict Justice*, and *de differentia satisfaction* in fauourable *acceptance* is vaine in this busynesse. ^{4 part. Tom.} We grant indeed that our good workes done out of *Faith*, ^{2. cap. 15.} are pleasing to God, and graciously accepted of him: but can it appeare, that God accepts them as *satisfactions* to his *In-justice*? No Scripture intimates any such thing, That God's fauour doth thus dispense with his *In-justice*, and make that *satisfaction* acceptable, which is in it selfe no full *satisfaction* of his *In-justice*. Shall we thinke that God in this case is put vpon those termes of *Necessity*, and *complement* which fall out in *humane satisfactions*, betweene Man and Mans? It may so fall out that a Creditor (to whom 1000 Crowns are owing) may be content if the debtor will yeeld vp his whole Estate, though not worth 50. Because no more can be had. So in case of offence, sometime, a little formality, or a word or two of confession of the wrong may be accepted for *satisfaction*. But God wants no meanes to receiue full *satisfaction* of vs, either vpon our own persons, or vpon *Christ* for vs. And therefore 'tis without ground to imagine such a facility and partiality of his *In-justice*, as to be satisfied with a few poore complementall *Formalities*. *Satisfactions* to God's *In-justice* wee acknowledge none; but such as are in *In-justice* sufficient. Such are *Christ's satisfactions*. But as for vs, we haue nothing to doe with *satisfactions*, but with free *Pardons*.

*Bell. lib. 4. de
Paxit. cap. 1.*

5. This *Doctrine of humane satisfactions* taught in the *Church of Rome* is altogether full of *uncertainty*, and *ergo*, brings no rest and *peace* vnto mens *Consciences*, at all. God pardons the fault; but requires the *punishment* say they. But when is this? Is it alwaies? No, sometimes he pardons both. But can they tell certainly when he doth? when not? At *Martyrdome* he pardons all. How know they that? or how know they he doth it not at other times too? *Comitti-*

on (say they) if it be vche nent, satisfies for all. But can they tell vs the iust measure of that *Contrition* which is *satisfactorie*? It may be the partie is contrite enough: yet the *Priest* enioynes *Penance* when 'tis needless. It may be he is not contrite enough: yet no *penance* enioyned. Where's the certainty, what's to be done in such a case? *Christ* (say they) hath satisfied for the *Eternity* of *Hell punishments*. Well. But can they tell how many yeares or daies are left vnsatisfied for; that so all things may be fitted according to the *Race of time*? Laborious workes, of *Prayers*, *Fastings*, *Almes-deeds*, satisfie for *temporall Punishments* in this life (say they) Suppose it be so. Are they sure they can also satisfie the paines of *Purgatorio*? The *Priest* enioynes *satisfactorie penance*. But is he sure he enioynes iust so much as will doe the *Feeate*? Is he certaine that God will take that for paiment, which he decrees to be paied? What if there be not *Aue-Maries* enough &c? Againe suppose there were *Evangelicall Counsailes*, as *Vowes of Chastity, Poverty* &c. and that to doe these things were pleasing vnto God. Are they sure they shall passe for *satisfactions* presently? thou saiest I give this *Almes*, I vow *Poverty*, I doe this and that to satisfie Gods *Injustice* for such or such a sinne. What? Is it a Match presently, that God must doe as thou desirest: and take what thou offerest for paiment? Soft there, a while. Where's the *marrant* for that? Those that are in *Purgatory*, when haue they *satisfied* enough? who brings word, when they are delivered? How knowes the *Pope* when he hath bestowed vpon them sufficient *supererogatiue Money* to pay the *Fees* of the *Prison*? Or doth *S. Michael* that hold's, the *Scales* send him word, when their *satisfactions* weigh downe their *Sinnes*? Not to reckon more vp; there is in all this *Doctrine* no firme ground wheron a distressed Soule may cast anchor: But when it hath once let slip that maine *Cable*, wherupon it might rid it out in all stormes (the *satisfaction* of *Christ*) afterwards it is carried a drift vpon all hazards of *Windes and Seas*.

6. Their practise betraies their Opinion. Did they indeed thinke that there were any feueritie in Gods Iustice, any necessarie or sufficiencie in such their *satisfactions*, 'tis not possible, they would prostitute such thing's in so base a manner, as they doe. But when an *Ane & Maria*, a *Pater noster* before such or such an *Altar*; a *max-Candle* to such a *Saint*; a *kiss* of such a *cold stone*; a *pilgrimage* to *Compostella* for *cockle-shels*; a *lash* or *twaine* vpon the *Bare*; two or three *meales weat forborne*; a *pardon* purchased at a few *Densiers*; yea when the roughnes and meanesse of *Adams* *figgleane breeches* shall be accounted a worthy matter to *satisfie* for his sinne, as ^a *Bellarmino* most ridiculous doates; I say, ^a *De penit. lib. 4. cap. 9. sect. 5.* when such base trifles shalbe reckoned to be *valuable* *satisfactions to Gods Iustice*: they must pardon vs if we gueſſe at *Irenæus*. their meaning. They may dispute and talke while they will in *big wordes* and *faire glosses* of *Bridle's* against *Sinnes*, and I know not what: but in fine all proues but *Gins* to catch *mo-ney*; But such as serue themſelues thus vpon God, and play with his *Iustice*, as the *flye* with the *Candle*; let them take heed, leſt in the end, they be consumed by it.

To leauē then these vaine Inuentions. Let vs giue to God the *glory* that's due to his *name*: and so we ſhall well provide for the *peace* of our *Soules*. Trusting entirely and onely vnto that *Name* of ^a *Iesus Christ*. Befides which, there is not in ^b *Actis Apoſt. cap. 4. v. 12.* *Heauen, or in Earth* (in *Man* or *Angell*) any *name*, *Merit*, *Power*, *Satisfaction*, or *whatſoever else*, whereby we may be ſaued. And thus much touching the firſt maine branch of the matter of our *Iustification*, namely *Our owne Righteouſnes*, Whereby, it appeares ſufficiently, that we ſhall neuer be *justified in Gods Sight*.

May the ſacred Dñe FINIS.

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Chart I. Classification by population size. Chart, Organization by size of population.

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